

# The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVIII, No. 3

DECEMBER, 1927

Ut Unum Sint  
Church Support  
The Social Gospel  
Convert Work—Some Mistakes  
Obsession and Validity of Sacraments  
The Ascent of Mount Carmel  
The Hope of the Priest

Liturgical Notes—Roman Documents  
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In the Homiletic Part: Sermons; Book Notes;  
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For Complete Table of Contents, See Second Page Preceding Text

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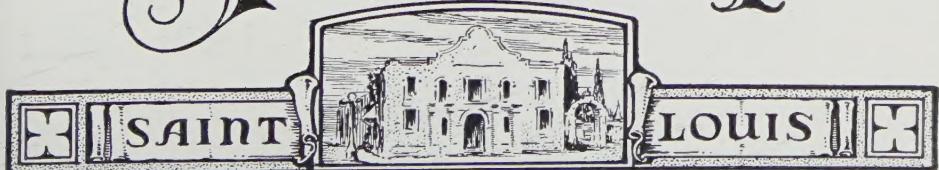


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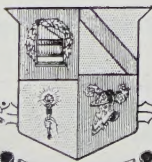
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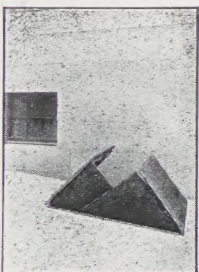
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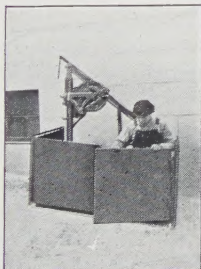




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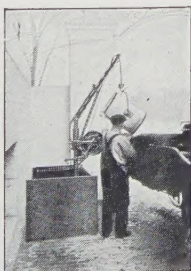
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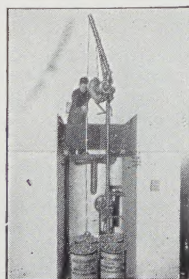
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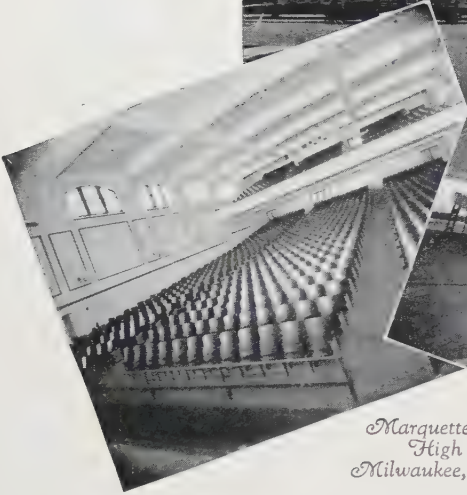
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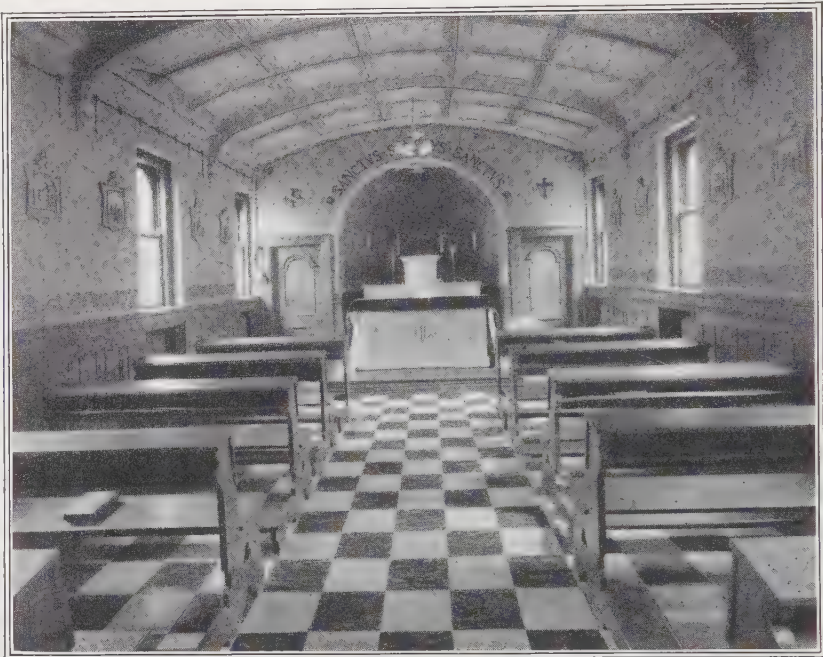
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*A Monthly Publication*

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

VOL. XXVIII, No. 3

DECEMBER, 1927

TABLE OF CONTENTS		Page
PASTORALIA		
The Social Gospel. By Charles Bruehl, D.D., St. Charles Seminary, Overbrook, Pa. ....		237
CONVERT WORK—SOME MISTAKES		
By C. E. Dowd, Eau Claire, Wis. ....		245
MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS		
II. "The Ascent of Mount Carmel." By Joseph a Spiritu Sancto, Win- canton, England ....		254
UT UNUM SINT		
By George H. Cobb, Bolton, England. ....		259
CHURCH SUPPORT		
By F. J. Jansen, Elkhart, Ind. ....		266
PRACTICAL ASCETICAL NOTES FOR PRIESTS		
III. The Hope of the Priest. By E. F. Garesché, S.J., 124 Thirteenth Street, Milwaukee, Wis. ....		272
LAW OF THE CODE		
On Seminaries. By Stanislaus Woywod, O.F.M., LL.B., St. Bona- venture's Seminary, St. Bonaventure P. O., N. Y. ....		280
rites AND CEREMONIES OF THE SACRAMENTS		
III. Baptism (Continued). By the Benedictine Monks of Buckfast Abbey, England ....		291
ANSWERS TO QUESTIONS		
Voter Casting Ballot in His Own Favor in Canonical Elections.—Concerning the Marconi-O'Brien Declaration of Nullity.—Authorized Witness of Marriage. —Reading of Forbidden Books for School Purposes.—How Is the Gravity of Sins Against the Religious Vows of Poverty to Be Determined? By Stanislaus Woywod, O.F.M., LL.B. ....		297
COMMUNICATIONS FROM OUR READERS		
Church Door Collections. By A Reader. ....		305
CASUS MORALES		
Obsession and the Validity of the Sacraments. By A. Vermeersch, S.J., Professor of Moral Theology, Papal Gregorian University, Rome.—A Will Case. By T. Slater, S.J., St. Francis Xavier's College, Liverpool, England. ....		308
ROMAN DOCUMENTS		
By Stanislaus Woywod, O.F.M., LL.B. ....		313

## HOMILETIC PART

FEAST OF THE CIRCUMCISION		
Taking God's Name in Vain. By J. Elliot Ross, C.S.P., Newman Hall, 635 W. 115th Street, New York City. ....		316
FIRST SUNDAY AFTER THE EPIPHANY		
Catholic Family Life. By Bonaventure McIntyre, O.F.M., St. Joseph's Monastery, Winsted, Conn. ....		320
SECOND SUNDAY AFTER THE EPIPHANY		
The Holy Name of Jesus. By the Rt. Rev. Msgr. Victor Day, V.G., Chancery Office, Helena, Mont. ....		325
THIRD SUNDAY AFTER THE EPIPHANY		
Prayer a Means of Relieving Temporal Distress. By D. J. Macdonald, Ph.D., St. Francis Xavier University, Antigonish, Nova Scotia. ....		328
FOURTH SUNDAY AFTER THE EPIPHANY		
Faith. By Bertrand F. Kraus, O.S.B., S.T.B., M.A., St. John's Univer- sity, Collegeville, Minn. ....		332
BOOK REVIEWS		
The Church and Divorce. By C. J. Callan, O.P.—Elementary Christianity. By J. A. McHugh, O.P.—Other Recent Publications.—Important Subjects in Recent Reviews ....		336

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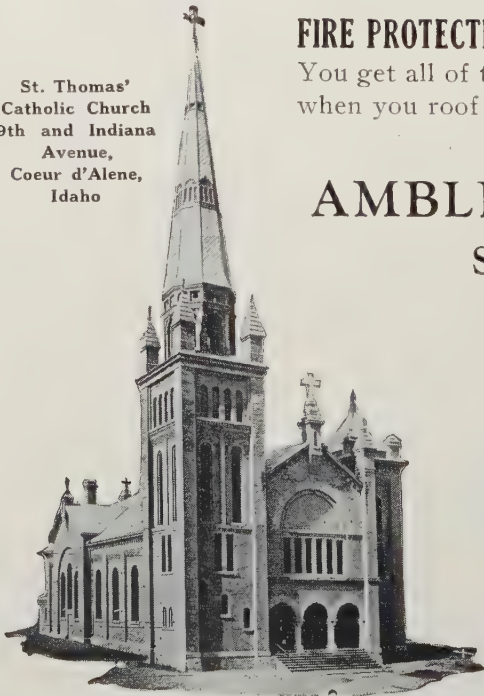
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## PASTORALIA

### The Social Gospel

To understand and appreciate the true scope of social preaching, it is essential to go back to the original and primitive meaning of the word "Gospel"; for social preaching evidently cannot be anything else than the expounding of the "social gospel," such as it has been announced by our Lord Himself. Now, the Gospel originally meant a joyful message, glad tidings. Its content was a truth that would render men free, bring cheer and encouragement to their souls, and take an oppressive burden from their hearts. Its chief aim was to comfort, to console, and to impart spiritual strength. When, for example, our Lord says: "To the poor the Gospel is preached," this is the exact equivalent of those other beautiful words: "Blessed are ye poor."<sup>1</sup> To make the poor happy, a new doctrine concerning poverty would have to be promulgated, for according to the then current notions poverty was a curse. The new doctrine would have to wipe the stigma off poverty, and take away the disgrace that attached to it. It would have to make it plain to the poor that their social condition did not debar them from anything that was truly valuable, that they missed nothing really worth while on account of their poverty, and that in spite of it they could attain to the fullest stature of manhood. In the light of such a doctrine, the poor would no longer appear as the disinherited, the underprivileged, the submerged, the ostracized. As far as the Kingdom of God was concerned—the only thing that really mattered—they were placed on an equal footing with all the other classes of society. The new doctrine took the sting out of poverty and invested it with real dignity, and, by the same token, restored to the poor the conscious-

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<sup>1</sup> Luke, vi. 20; Matt., v. 3.

ness of moral worth and their self-respect. Nothing enslaves men more than false ideas. Nothing so embitters their minds as prejudice. Nothing causes more misery than unreasonable dreads and phobias. Poverty in the non-Christian world was and still is surrounded by distorting ideas, prejudices, and dreads; as a consequence, it has become the one thing which men fear and from which they try to escape at all costs. The spectre of approaching poverty fills the stoutest heart with unspeakable terror. Poverty is regarded as synonymous with the completest misery. Its nature has been so grotesquely distorted by the imagination of man that its very shadow causes consternation like that of a terrifying being. Fear of poverty is an outstanding fact in modern civilization. Most people shiver when they merely hear it mentioned. Well does Professor William James scourge this unworthy fear of poverty: "Among us English-speaking peoples especially do the praises of poverty need once more to be boldly sung. We have grown literally afraid to be poor. We despise anyone who elects to be poor in order to simplify and save his inner life. If he does not join the general scramble and pant with the money-making street, we deem him spiritless and lacking in ambition. It is time for thinking men to protest against so unmanly and irreligious a state of affairs. The prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers." The false ideas, prejudices and dreads that clustered around poverty in ante-Christian times, have thus survived, and are as powerful in disquieting the human mind as ever.

#### POVERTY

Christian teaching explodes the false ideas, prejudices and dreads that exist in the minds of men with regard to the subject of poverty. Even as love sees in the beloved a beauty that eludes the eyes of the indifferent, so Christian faith discovers in poverty a charm and attraction that remains hidden to the worldly-minded. The Christian vision penetrates beneath the surface and sees the deeper realities. The real obstacle to a perception of the blessings of poverty is, of course, a false estimate of the values of life. If genuine happiness consists in the enjoyment of material things, then, undoubtedly the poor are hopelessly excluded from happiness, and to call them blessed



in that case would be nothing short of mockery. It was just this fundamental fallacy which Christ's doctrine punctured. He pointed out other, never-failing sources of pure joy that are equally accessible to the rich and the poor, but to which the poor are more likely to find the approach than the rich. The undeniable fact is that the rich are in far greater danger of missing the things that make life worth living than the poor. If we were not wrapped up in wrong notions, we would have no difficulty in perceiving this. Out of this false interpretation of life grows the inveterate prejudice against poverty which is so difficult to overcome. As a result, poverty has become associated with a fearsomeness, which close inspection reveals as non-existent. One of the most important tasks of social preaching would be to divest poverty of the repulsive aspects that have been given to it by the false views of men. To achieve this end, much fine psychological interpretation is necessary, since for the average mind it is not so easy to see that poverty confers a real freedom, of which the possession of great wealth in most cases is utterly destructive. Even men that were not inspired by religious motives have been known to give up their wealth in order to enjoy a fuller freedom and to be enabled to lead the richer human life. Poverty has its excellent uses which the modern mind stubbornly refuses to see. All movements of reform, therefore, have this common goal: to abolish poverty. They all proceed from the erroneous assumption that poverty is odious. In this they prove they are not at all in harmony with Christian thinking. Instead of reconciling the poor to their lot, they render their discontent more acute and inflame their passions.<sup>2</sup> Thus, the gulf between the rich and the

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<sup>2</sup> "It is the custom in these democratic days to denounce poverty as the greatest evil that can overtake mankind. In Communism, a frankly predatory creed, this is intelligible enough. But it is difficult to see how the 'Christian' Socialist can consistently inveigh against a factor in the economic life of man to which the Founder of Christianity gave His unqualified approval. Jesus says that the poor are blessed. Every instinct of the modern social conscience is against such a sentiment as this. How can there be any blessedness in a condition usually associated with vice and squalor in their most repulsive forms? Can Jesus have had any first-hand acquaintance with real social misery if He could commend the very condition that did more than anything else to produce it? Or was it that, seeing life in the softened aspects associated with a mild and benignant Eastern climate, He could not visualize the conditions that exist in, for instance, the industrial England of today? *Mutatis mutandis*, it is unlikely that the social life of Palestine in the first era was a whit better than it is in the England of today. . . . Anyone with even a superficial knowledge of the East can testify to the appalling conditions under which the most depressed and impoverished classes live. . . . If Jesus said that the poor were blessed, it was not from any insensibility to the misery that poverty involves. He was Himself a social outcast,

poor is widened, and the non-possessing classes themselves become tainted by the spirit of mammonism. In fact, as was previously mentioned, the vehemence with which the preacher of social reform denounces existing economic inequalities creates the suspicion that he himself is after all a lover of wealth. Such denunciation is not born out of a genuinely Christian spirit, but is decidedly materialistic in its origin. The social gospel cannot be preached until we have purged ourselves thoroughly and completely of the leaven of mammonism. Otherwise, the preaching will be basically vitiated, emotionally strained, and harmful in its effects. More than anybody else, the true social preacher must be convinced in his innermost heart of the blessedness of poverty. Blessing ought to be more along his line than cursing. The eloquence of wrath that issues forth in a torrential denunciation of a social system, is a cheap and inferior brand of oratory and should not be cultivated. This eloquence is rarely inspired by the highest motives, but frequently comes from vanity and the itch of publicity. We are at one with Dr. Charles D. Williams when he says: "But there are also Balaams who are, sometimes consciously but generally unconsciously, in the service of King Demos. To be sure, Demos has few shekels to give and no fat positions. But he has flattery, reputation and glory to bestow. The professional curser of the plutocracy stands out in the limelight as a tribune of the people, a champion of the oppressed, a mighty warrior and captain in the warfare for justice and righteousness. And subtler than all these coarser rewards of divination, more appealing to more refined earnest souls, is the easement of conscience, the unburdening of the heart, the satisfying sense of having fulfilled one's whole mission as a prophet of the social gospel in the mere utterance of denunciations."<sup>3</sup> This is the worst kind of superficial-

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and He must have been familiar with those conditions that impelled Him to bring His message of deliverance to the downtrodden classes among whom the greater part of His time was spent. It is true that we can only rightly interpret His teaching by getting beneath its spirit as well as insisting on its letter, and, though Jesus seems by His language to have consecrated a condition that we regard as intolerable, it must not be forgotten that the duty of social service and almsgiving were inseparable from any sincere acceptance of His message" (Reginald F. Rynd, M.A., "The Social Gospel," in *The Hibbert Journal*, January, 1926.) To understand the teaching of Jesus concerning poverty, we must not look at poverty as an isolated phenomenon, but view it in relation to the whole of life. It will then appear that poverty is not an unmitigated evil, but that on the contrary it may become the means to the fullest human development. This larger view gives us the key to Christ's mind in this matter.

<sup>3</sup> "The Prophetic Ministry for Today" (New York City).



ity, and from it the social preacher must get away or his energy is wasted.

The Christian attitude towards poverty differs, therefore, *toto cælo* from that of Socialism. Socialism is determined to abolish poverty; Christianity will make it a factor in the upbuilding of the spiritual life. Strange to say, the socialist's hatred of poverty also hardens his heart against the poor. He refuses to alleviate poverty lest the poor thus become reconciled to their lot and cease to be enemies of society and the existing economic order. He wishes to keep the wounds of the poor raw and their hearts embittered, so that they be turned into implacable foes of our industrial system. He pictures poverty in the darkest colors and the most lurid lights. He describes it in such a manner that it can seem nothing but a malediction and a curse. He is no friend of charity, welfare work, and relief. To these he is frankly antagonistic, because they do not fit into his revolutionary scheme. The opposition between Christianity and Socialism on this point could not be more marked. Unquestionably Mr. R. F. Rynd is right when he says: "In His attitude to almsgiving Jesus traversed one of the most cherished tenets of the Socialistic creed. As poverty is an unmitigated evil, charity is a detestable subterfuge, a mere sop to the public conscience. The Socialist is quite sincere in his belief that the first step in the process of human regeneration is the abolition of poverty, though we cannot help thinking that He who said 'the poor ye have always with you,' had a sounder and more scientific instinct than any shown by the modern prophets of reform."<sup>4</sup>

<sup>4</sup> *Loc. cit.* "Is not, the revolutionary socialist asks, the whole work of charity an insult to those who claim, not a share in the rich man's bounty, but a right to the rich man's possessions? Ought there to be any poor? Is not this alleviating service of Christian charity rightly described as an anæsthetic administered to the poor to keep them from realizing their condition?" (Francis Greenwood Peabody, "Jesus Christ and the Social Question," New York City.) The change of attitude towards poverty and charity began with the Reformation, and must be traced to the teaching of Luther. Preserved Smith, in "The Age of the Reformation," says: "Nor was there then much pity for the poor. The charity and worship for apostolic poverty of the Middle Ages had ceased, nor had that social kindness, so characteristic of our own time that it is affected even by those who do not feel it, arisen." And Dr. George O'Brien writes: "But possibly the most regrettable result of the change from the medieval to the modern system of poor relief is that it has rendered the receipt of relief despicable, and that poverty has come in modern times to be looked on as a disgrace. The desire of the reformers to put an end to mendicancy, and to ensure that, as far as possible, the Biblical injunction that none should eat but those who worked should be applied literally, led them to impute a certain degree of moral disapprobation to the receipt of alms except by the sick and disabled, and the poor laws of the reformed countries tended to take on a degree of harshness towards the poor,

## THE BLESSEDNESS OF POVERTY

If you except utter destitution that grinds men down and almost dehumanizes them, it cannot be said that poverty has a degrading or demoralizing effect. There is no vice necessarily or essentially connected with poverty. The vices of the poor are shared by the rich. From the moral point of view, accordingly, the poor are at no particular disadvantage. But it may be added that there are vices to which the poor by the very nature of their social condition are less susceptible than the economically privileged. The vexing question of the Christian use of superfluous wealth which perplexes the rich has little meaning for the poor. On that score at least they are spared much anxiety. On this point Dr. F. G. Peabody expatiates as follows: "It is still very hard for those who have riches, and often still harder for their children, to enter into the kingdom. The abundance of the things which one possesses may easily crowd out the ideals in which his life consists. The gaining of the world may be the losing of one's soul. When Jesus demanded of the rich young man that he sell whatever he had and give it to the poor, it may have been—as Tolstoy, in his own case, found it to be—not the harder, but the easier way of renunciation which He proposed. It may be more difficult for one to use money than to abandon it. . . . The moral problems which the uses of money involve, present the severest test now offered to the Christian life in the modern world. 'I cannot call riches,' said Bacon, 'but other than the baggage of virtue; the Roman word is better, *impedimenta*, for, as the baggage is to the army, so is riches to virtue; it cannot be spared or left behind, but it hindereth the march.'"<sup>5</sup> It is absolutely undeniable that poverty makes for a certain spiritual freedom that is unknown to those who are burdened with earthly goods. The desire for

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which was happily absent in Catholic days. It is only too true that in modern times, in spite of the proverb to the contrary, poverty is considered a disgrace. . . . The modern Protestant feeling towards poverty is analogous to that displayed by the Jews in the Old Testament, where wealth was regarded as the tangible proof of God's favor, as the recompense of the good man, and poverty as a punishment" ("An Essay on the Economic Effects of the Reformation," New York City). "In the eyes of the Jew the poor man deserved no pity; his poverty was a proof that he was not a friend of God. According to a deeply rooted national tradition, claiming support from Scripture, virtue and fidelity to the law were always rewarded by earthly blessings. *A priori*, then, every rich man was good, and every poor man bad" (L. Garriguet, "Social Value of the Gospel," New York City).

<sup>5</sup> "The Christian Life in the Modern World" (New York City).



spiritual consolation, likewise, usually is keener among the poor than the rich. The temptations for self-indulgence, pride, ostentation, abuse of power, arrogance, haughtiness, contempt of one's fellow-men, disobedience, can hardly reach the poor. As a consequence, the path which they travel is less beset with obstructions. That alone vindicates Christ in calling poverty a blessing.

Poverty affords many opportunities for the practice of the sturdier virtues, such as patience, self-abnegation, self-reliance, trust in Divine Providence, thrift, and industry. It is the forge in which the raw material of human nature is hammered into the fine steel of character. "Jesus commended poverty," writes Mr. R. F. Rynd, "not because it is desirable *per se*, but because it is a school of human character in which alone the qualities that belong to man's higher nature are freed from those predatory instincts that war against the soul, and it is remarkable that, in spite of the fact that He offered a good that could not be measured in terms of the material at all, the common people heard Him gladly."<sup>6</sup> This latter remark is, indeed, of great importance. It implies that the poor, who were best qualified to judge in the matter, actually set their seal of approval on the teaching of Christ concerning poverty. They believed in the blessedness of poverty, and did not revolt against the social condition in which they were placed. They did not expect Christ to inaugurate any revolutionary social changes that would do away with poverty. They attached themselves to Christ, not because He promised a social paradise here on earth, but because He had spiritualized their poverty and kindled the higher hope in their souls. It is well known that some Socialists claim Christ as

<sup>6</sup> *Loc. cit.* All in all, poverty is a more favorable soil for Christian spirituality than wealth. Dr. Alphons Steinmann says: "Dabei kann sehr wohl bestehen bleiben, dass gerade die wirtschaftlich Schwachen zu den für das Gottesreich günstig Disponierten gehören. Das zeigt Weissagung und Erfüllung sowie die Erfahrungstatsache, dass Not beten lehrt" ("Jesus und die Sociale Frage," Paderborn). The greater responsiveness of the poor to spiritual motives is set forth with great psychological penetration by Mr. Rynd: "This blessedness was a quality of which the poor themselves could hardly have been conscious. It had its roots in a kind of spiritual accessibility, a naivety insensibly associated with the simple setting in which the lives of the poor were placed. . . . But it is a fallacy that wealth is valued most by those who have least experienced it. While extreme destitution may create an irrational desire for wealth out of all proportion to its real value, it more often produces an insensibility to all economic distinctions, while the love of riches grows in proportion to man's means of gratifying it. Poverty may degrade, but so may wealth, and Jesus teaches us that the vices incidental to poverty were not to be compared with the deadly necrosis of the soul that overtakes those who have been enslaved by the insidious passions the love of money engenders" (*loc. cit.*).

their forerunner. They see in Him a champion of the proletariat and an ardent advocate of social revolt. This interpretation of the aims of Christ is absolutely refuted by His attitude towards poverty. No reformer in the modern sense could bestow a blessing on poverty. The fact that Christ has blessed poverty, creates an impassable chasm between Him and the modern socialistic reformer. The first Beatitude makes it forever impossible to identify Christ with Socialism or any other type of revolutionary social reform.<sup>7</sup>

From this we may take a hint. The faithful do not expect from the Catholic pulpit the promise of a social paradise and the elaborate description of economic reforms. They do expect a strengthening of their hopes of the eternal kingdom, which will reconcile them to their lot and help them to bear the burdens which life has imposed upon them. This spiritual strength will come to them, if they understand wherein the true blessedness of poverty consists. For such insight into the blessedness of poverty they look to the Catholic pulpit. One of the first and basic requisites of the social gospel will be the spiritual interpretation of poverty, which will make it possible for the poor really and truly to experience their poverty as an actual blessing.<sup>8</sup>

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<sup>7</sup> "To this doctrine Socialism declines to subscribe. 'Beati possidentes'—blessed are the rich—is the beatitude that gives its sanction to the modern social evangel" (Rynd, *loc. cit.*).

<sup>8</sup> The center of gravity of Christian preaching must always be the beyond, the eternal. It is not chiefly, not even largely, concerned with problems of social reform. Dr. Charles D. Williams criticizes those ministers who put the emphasis on social preaching: "Another temptation of the prophet is to play the rôle of the practical social reformer. The temptation is besetting and alluring. There are many who have yielded to the temptation. But, if you will follow the history of these cases, you will find that almost invariably such ministers gradually fail in spiritual power and leading among the people, and more than that, many, if not most, of them finally lose their personal Christian faith, their vision and grasp of spiritual realities, and ultimately desert the ministry altogether for the field of practical politics or social agitation" (*op. cit.*). *Mutatis mutandis*, this also applies to the Catholic priest who loses himself in external questions of social reform, forgetting that Christ's main concern was the individual soul, and that He showed a marked indifference to economic conditions. The proper sphere of the priest is that of spiritual dynamics, not that of social mechanics. He must not desert the center of life, from which all inspiration and energy flow, to devote himself to the details of the periphery. If he does that, he sacrifices all his superior advantages; he leaves, as it were, the power-house merely to run a lathe in the factory.



## CONVERT WORK—SOME MISTAKES

By C. E. DOWD

To introduce this article, a table of statistics has been prepared to show how the convert situation stands at the present time. The figures are taken from the "Official Catholic Directory" for the years 1925, 1926 and 1927. It must be admitted at the start that they are not complete, but this is not the compiler's fault. What the "Directory" states, however, is sufficient for the argument. The table presented below speaks for itself. This table shows at a glance what is being done in the handling of this big problem, and the reader will undoubtedly agree that it "shows plenty." To arrive at the average mentioned with as much accuracy as possible, allowance was made for the diocesan chanceries not reporting their conversions. In fairness to those who did report, the number of priests laboring in those dioceses was deducted from the general total number of clergy, while ample provision was likewise made for priests not engaged in parish work. With these preliminary statements, the following table is presented:

<i>Year</i>	<i>Priests in U. S. A.</i>	<i>Parishes &amp; Missions Conducted</i>	<i>Priests in Parish Work (Approximately)</i>	<i>Conversions Made</i>	<i>Average Per Priest</i>
1925	23,967	17,284	18,000	34,283	1.8
1926	24,352	17,380	18,500	35,314	1.9
1927	24,990	17,651	18,600	35,371	1.9

Look over this table carefully! Are you satisfied? No truly zealous priest can be. There is something radically wrong somewhere, but what is it? Why must the American priest, so efficient and so "full of pep" in all other matters, admit defeat when facing the big problem of conversions? We might continue this line of questioning, but to what purpose? The answer is ever the same, and it is this: The American priest is failing in his effort to carry on convert work successfully, because he is not being taught HOW. The fault is the seminary's.

Now do not think for a minute that I am a chronic "knocker" of the existing seminaries. I'm not. Some of the best friends I have are priests on seminary faculties. They are men I admire—every inch of them—men who are capable, efficient, educated gentlemen.

Nor have I any axe to grind. What is being set down here in the way of criticism is intended to be helpful; by no means should it be considered personal. The things that will be said are directed against present-day defects in the system of training of young men for their priestly work. And, when the convert-question has dwindled down to an average of less than two (2) per priest for a year's work, we certainly are dealing with a serious defect that needs a potent remedy.

One hears rare numbers "broadcasted" at a diocesan conference. I listened to one such program recently. The convert-question was one of the matters brought up for discussion. It was formally introduced and painstakingly dealt with by the Fathers who were called upon. A lot of things were said, and said well. The conference ended, as all conferences do, to be called together "informally" beneath the shade of some giant trees. Talk about action! There was more of it at this impromptu gathering in three minutes than the formal gathering had been able to demonstrate in an hour. If questions were "discussed" in the formal conference, they were literally "murdered" in this gathering of clerical "reds." I can still hear the final words that the impromptu "moderator" uttered, when, standing with his back to the wall like another General Haig, he made his group of listeners come up with a bound at the words: "It's all right for them in there," motioning towards the building we had recently left, "to tell us we ought to make converts, but why in the world doesn't some one tell us HOW to make them?" And the crowd cried out: "Bully for you, Joe; you've got the right idea." And he had! It is in the seminary that this telling us HOW must be done, or it will never be told. To wait until a priest has entered on his work in the active ministry, is all wrong. It is the system that has been tried, and it has been found wanting. Up to the present the young man has been expected to "pick up the knack, once he's out." But the "Directory" figures proves that he rarely does "pick up" much. It is *in the seminary or never!*

Just consider for a moment the seminary's purpose. What is it for, why has it been erected, why is it being maintained? "To train priests," you will say. Exactly—to teach them to be "other Christs," as St. Paul has it. But what does this term "other Christs" imply? Is it not meaningless unless it aims for efficiency



in priestly activity? Not efficiency in one or the other department, but efficiency in all. This is the goal towards which the student's training tends. Now, no one will deny that the American seminary has accomplished great work in the field of religious and educational endeavor. Men from all over the world have sung its praises, and have done so with reason. Well and good. No man will begrudge the seminary the praise it has received. Still, in spite of what has been said, there is one great work it is neglecting to do; there is one great task it *has* neglected to perform, and that "big thing" is its failure to give a thorough, systematic course of instruction on the *art of convert-making*.

Your attention is called to the words "art of convert-making"—for "art" it surely is, entailing the skillful, systematic arrangement of means for a specific purpose. This is the dictionary's definition of "art," and it covers convert-work admirably. But a thorough, systematic training on this particular subject is unheard of in the average seminary. This statement is not made unguardedly. It is put here only after interviewing students and instructors from representative schools from the various sections of our country. The information obtained was ever the same: there was no course covering this subject matter. Why wonder, then, that the American priest is not averaging two converts a year?

By the term, "a thorough, systematic training in convert work," is not meant practice in catechetical instruction. There are not a few who are of the opinion that, to be a successful convert-maker, a man needs a "good line" and nothing else. The notion is entirely false. Any reader of this article who has had much experience in dealing with non-Catholics will admit the same thing. Convert work does not begin with the catechism, and it does not end there. When considered in its true light, so many more important factors enter that the oral explanation of the text book is just an item in the work. If convert work resolves itself to mere declamation, why not introduce a phonographic record, as a time and labor-saving device? Put this down to remember: *mere talk never converted anybody!* To train the seminarian in his oratorical efforts is fine; to cause him thereby to acquire ease of expression and facility of thought is noble. But to let the matter go at that, and expect such preparation to make him an efficient convert-maker, is absurd. Still, such is

the system in vogue at present, a system which is not producing an average of two (2) converts a year per priest.

It is almost amusing at times to hear the reasons assigned by representatives of various seminaries for their failure to give a thorough, systematic course of training for this work; or to hear them tell what they are doing to give, as they put it, some real, practical preparation for this matter. I remember meeting the rector of one of our seminaries some years back—a very saintly, scholarly gentleman. Because of the success attained in our parish of averaging thirty converts a year for thirty years, the system followed to produce such results came up for discussion. The rector frankly admitted that the present-day seminary training did not handle this matter “seriously enough, because we have not the time.” My answer to this remark is: “You must *take* time!” A little thought will reveal the “seriousness” of the subject at hand. To teach a seminarian how to win souls for Christ and His Church, is to instruct him in the most “serious,” the most noble, and surely the most soul-satisfying work of his future priesthood. What more “serious” work can be mentioned? Perhaps the rector did not realize how poor and weak his excuse sounded. Neither is he the only one that has offered it. It seems to be the universal attitude. It indicates the “way the wind is blowing,” and this air of widespread indifference is keeping the convert situation at its extremely low level. Until the day comes, when the system of training employed by our seminaries gives more “serious” consideration to this work, we can hardly look for a very decided improvement.

Another professor (from an institution with which I am acquainted) informed me that his seminary has introduced an innovation in their training system from which much good may be expected. It is sending its students to nearby parishes to conduct Sunday School classes. It is through this feature that the seminarian is to receive practical experience for the convert field. While not wishing to minimize the good that may come from such experience, it can never be considered as satisfactory training for convert work. There is no more similarity between the instruction of a Catholic child in a Catholic Sunday School and the instruction of an adult non-Catholic than there is between a pearl necklace and a celluloid collar. The attitude of mind



of the two individuals to be instructed is as opposite as the poles. The Catholic child takes his instructions naturally, just as the air he breathes, while a non-Catholic, in going over the same ground, may find it full of difficulties and objections.

Yet another instructor states that the difficulty confronting the seminary to-day is to find competent instructors to carry on the work. This man summed up the matter correctly. A competent instructor is as necessary for this branch as for any other in the curriculum. Do not forget this fact: convert work is a scientific process. It requires a specialist to handle it, just as dogmatic or moral theology does. To expect satisfactory results from inexperienced teachers, is to expect the impossible. If we have not such specialists, we must work to get them—and enough of them, so that such an instructor be found on each seminary faculty in the United States.

The average seminary instructor lacks that practical experience in convert work which is of such vital importance if the work is to be explained successfully. It is not his fault that parish work has been denied him. No one can blame him. However, there is nothing that prohibits him from getting in touch with priests engaged in the active work and from thus learning the principles upon which the work is based. Is this being done? I do not think so. The slogan of the seminary seems to be: "Give the convert-maker a wide berth!" It is an erroneous attitude, to say the least; but who will deny that it is not being adopted? There are quite a number of priests to-day, who have had marked success in this particular work, and who would gladly give their assistance to the seminary instructor, if they were asked. No one can blame these men for their silence, when they are made to feel that any suggestions they might make regarding this work would be unwelcome to and regarded as entirely superfluous by many of our seminary professors. The work of this class of parish-priests who have been successful in convert-making, speaks for itself. The results they have obtained is sufficient recommendation for the program they could recommend. They need apologize to no one for what they have done. They have accomplished it, not so much because of what the seminary did to help them, as in spite of it. There should be no spirit of antagonism between the priest in the seminary and

the priest in the parish. Both are working for the same ultimate goal—the progress of the Church and the glory of God.

The student must be made enthusiastic about the “lost sheep of the house of Israel” during his stay in the seminary. This feature is being overlooked, and he leaves the training school after his ordination—a neutral. If his appointment takes him to a place where convert work is “not much thought of,” the young priest will likewise think it is of little consequence. If, however, the work is “featured,” he becomes enthusiastic. Too much is thus left to chance. The seminarian must be able to judge correctly the value of this work, apart from his environment. The matter must be presented to him during his student days in terms of fixed values, or he will suffer from a handicap throughout his life. The professor can do much to mold his opinion. He can “make or break” the student’s initial interest during those critical years when a student’s opinion is so largely molded by a professor’s counsel. I recall a professor who, though an efficient instructor and zealous priest, entertained but the slightest regard for convert work. To him it was always a “publicity stunt,” or a problem where the results were uncertain. I met him a few years back. Time had mellowed his facial expression, but his cynicism towards convert work was unchanged. After we had talked for a few minutes, he asked me: “Is Father ——— still grinding out converts? Still riding the old hobby, eh?” It was the same “old line” in the same “old tone.” He seemed to forget that this “hobby,” as he styled it, was quite fashionable at the time of Christ and the Apostles; and, if *they* waxed enthusiastic over the work, the priest of today may certainly be pardoned for indulging in it. But convert work is no hobby. *It is the priest’s duty.* It has to do with souls redeemed by the Blood of Christ. If this is not a noble enough incentive for enthusiasm, it is useless to seek for another.

Christ chose His priesthood, as St. Paul tells us, to become “all things to all men.” “For Christ, therefore, we are ambassadors, God as it were exhorting by us” (II Cor., v. 20). He ordered His priesthood to “go out and bear fruit, that the fruit should remain.” For this cause, too, did the Master plead on the night of the Last Supper: “And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice, and



there shall be one fold and one Shepherd" (John, x. 16). The entire training given by Christ to those first students in the world's first seminary was to prepare them to bring in sheep to His one Fold. "Walking by the sea of Galilee, He saw two brethren, Simon and Andrew, his brother. And He saith to them: Come ye after Me, and I will make you to be fishers of men" (Matt., iv. 18, 19). He trained them "to go out into the streets and lanes of the city, that My house may be filled" (Luke, xiv. 23). And how well He trained them, the Acts tell us, for the success of those days was measured in terms of numbers. "Therefore they that received his (Peter's) word were baptized, and there were added in that day about three thousand souls" (Acts, ii. 4). Again: "Many of them who had heard the word believed, and the number of the men was made five thousand" (Acts, iv. 4). That was twenty centuries ago! Comparing the average of one man's work in the days of the Infant Church, with the average of one man's work today, the difference just stuns us. To refer *all* this difference to the charisms with which the Early Church was endowed, is indefensible, since somewhat comparable results were accomplished by great missionaries in later ages. The difference was largely the result of the general attitude towards the work of conversion: the early Disciples of Christ regarded conversion as their most serious duty and were properly trained to fulfill it.

There is, thus, another contributing cause to the existing failure in convert work. It is the apathetic interest of a large portion of our clergy towards this particular work. As far as these men are concerned, the movement is at a standstill; they feel perfectly justified to let it remain so. It is by no means infrequent for a zealous priest to hear from converts of experiences which make the average heart bleed, relating the difficulties, the rebuffs and the delays, they have had to undergo in taking instructions. Like the Holy Pair in the vicinity of Bethlehem, these new candidates for membership in the Church of Christ were made to feel by many of the clerical brethren that "there was no room for them." Now, it is all right to expect a neophyte to manifest sincerity of purpose and honesty of disposition when he comes for instruction. But to expect him literally to break down the door that guards the "sheepfold of Christ"

before considering him worthy of instruction, is surely demanding too much.

Not long since I encountered one of these pathetic cases. A young man had arranged to marry a Catholic girl. He was living, he told me, in a large city at the time. Three months before the wedding he went to make arrangements for instruction. The first priest he approached informed him that it was quite impossible to give instructions at that time. He tried another rectory. The second man assigned a night for beginning the work, but, when the non-Catholic reported there, he was informed that "Father had been called out of town, but would see him the following week." He reported on the night assigned, and the instructions began. The following week the priest started on his vacation. More delay ensued, and yet the non-Catholic had not lost all his initial perseverance. He tried one more priest, as but a few weeks remained before the wedding. When he told the priest the date that had been planned on, the Father informed him abruptly that the wedding could not possibly take place then, as enough of the instructions could not be taken up to justify his asking for the necessary dispensation. The young man just quit. "He was through," as he put it. Where once there had been in his mind a spirit of friendliness and an attitude of fairmindedness, that spirit died, and bitterness and prejudice took its place. We all agree that the young couple did wrong in attempting marriage before a Justice, but likewise we must admit that there were three others that shared in that sin.

A very common excuse offered by the clergyman who is opposed to convert work is this one: "We have plenty to do in taking care of our own." Let us analyze this statement. It is heard so frequently that an unthinking mind may regard it as a perfectly valid reason for neglecting the work. This statement is not honest, nor is it Christian. Every time this expression is used, it is made by the man who hates to be disturbed. This smug gentleman is willing to tend to routine duties in the privacy of his library, but is absolutely opposed to the assumption of new and confining tasks. "Who are our own?" Since when is the man "outside" of no concern to the Catholic priest? We all recall the answer of the Master to the doctor of law when he asked: "And who is my neighbor?"

However, the doctor of the law still lives. He still brings up the distinction between "others and our own," even though Christ contradicts it and St. Paul denounces it. "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for you are all one in Christ Jesus" (Gal., iii, 26). There is no better way known to keep up real parish enthusiasm, to guard against religious laxity, than by making "our own" anxious and concerned about the "others." Given a parish where conversions are frequent, where clergy and laity are solicitous in bringing in "other sheep to the fold of Christ," and you will invariably find a congregation which is frequent in its attendance at the Sacraments and enthusiastic in every department of parish activity.

To carry on convert work successfully requires painstaking, systematic effort, plus a spirit of self-sacrifice. Slipshod, careless methods are fatal to the cause, for they produce no results, and bring forth no fruit. The formula for results, to borrow the word of a famous singer, is: 99% perspiration, and 1% inspiration." It means a "grind," to use a popular expression; but to bolster up the zealous priest's drooping spirits, when at times fatigue begins to assail him, the words of St. James are a source of immeasurable consolation: "He who causeth a sinner to be converted from the error of his ways, shall save his soul from death and shall cover a multitude of sins" (James, v. 20).

In this article a few of the defects have been pointed out which are responsible for the lack of progress in convert-making. The situation, even though not what it should be, can be remedied. What is needed is a proper coöperation on the part of the agencies that enter into the work: namely, the seminary in which the clergyman is trained and the priests themselves. A succeeding article will be devoted to the explanation of remedies, based on a system employed and devised by the pastor of a parish which has been productive of thirty-four converts a year for a period of thirty years.



# MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A. SPIRITU SANCTO, O.C.D.

## II. "The Ascent of Mount Carmel"

After these preliminaries we now enter upon the analysis of "The Ascent of Mount Carmel." As I have already pointed out, the subject matter of this work is twofold: (1) the subjective conditions for mystical contemplation or immediate union with God, and (2) the nature or essence of mystical contemplation, or, in the peculiar language of the author, the dark night of the senses or the active purgation of the soul, caused by the infusion of mystical contemplation. It is true that, in Chapter II of the First Book (p. 11) and Chapter II of the Second Book (p. 66), St. John speaks of three kinds of nights which he proposes to explain, saying that there are two nights of the spirit or two kinds of passive purgation—*viz.*, the first consisting in the stoppage of meditation, and the second in the infusion of faith. But he does not discuss these two passive purgations separately, for the simple reason that they stand to each other in the reason of cause and effect. The understanding has to leave off practising discursive meditations on home-made concepts of divine things as soon as the light of faith or the presence of God's essential light makes itself felt in the soul, although at first this light is like a dark cloud overshadowing the mind. Therefore, the formal effect of the infusion of the light of faith is the uplifting of the understanding to a divine mental activity in which it is able to see God immediately, and consequently the natural activity of the understanding by means of concepts has to come to a standstill.

The first period of the "dark night of the soul" consists in the active purgation of the senses, called "The Dark Night of the Senses." In the language of St. John, the term "senses" signifies not only the cognoscitive faculties (the exterior and interior senses and the understanding) but also the appetitive powers (the sensual appetite and the will). The purification of these faculties is called active, because to purify them for the reception of the light of con-

templation is man's own business, though his efforts are assisted by the grace of God; the purification is thus nothing else than what we usually call the practice of asceticism. It is, however, rather puzzling to follow St. John's discussions on how this active purgation of the senses is to be carried out. For, in the First Book of "The Ascent" which is devoted to this subject-matter, he gives a lengthy instruction on the necessity of mortifying the one passion called "desire" (Chapters IV-XII), and he concludes the discussion by enjoining us: "Mortify the four passions of joy, hope, grief and fear"—without entering into a special treatment of these passions. Of the purification of the cognoscitive faculties he says nothing at all in the First Book, where one would naturally expect it in accordance with the Saint's program.

For the Third Book of "The Ascent," however, we find the subject of the active purgation of the senses taken up again. There he gives a long excursus on the way of mortifying the passion of joy only—he incidentally remarks that the passions of grief, fear, and hope must be curbed too. This method of treating the purgation of the sensual appetite is very bewildering to the reader, especially as St. John seems to suggest that the suppression of the sensual desires alone is a necessary prerequisite for entering the contemplative state, which is the subject-matter of the Second Book, whereas the mortification of joy and of the rest of the passions of which he speaks after the explanation of the mystical union with God has to be done when the soul has already reached the contemplative state.

Another point of difference which must strike the reader forcibly between the treatment of the passion of desire in the First Book and of the passion of joy in the Third Book, consists in this: when discussing the sensual passion of desire, St. John mentions only in a general way the things that rouse sensual desire (*viz.*, created things and, incidentally in the fifth chapter, also "supernatural things") without specifying them, but he expatiates with great energy, and with a crowd of witnesses from Holy Scripture, on the devastating effects of every kind of desire in the soul. St. John teaches that every kind and degree of desire, whether it be mortal sin or venial sin or only imperfection, deprives the soul of the Spirit of God,

and causes fatigue, torment, defilement, darkness and weakness in the soul. When reading the chapters on this subject (Chapters VI-XI), one wonders how this teaching of the Saint can be brought into harmony with the doctrine that only mortal sin deprives of sanctifying grace; for St. John gives such a lurid description of the havoc caused by every voluntary desire (even when not mortally sinful) that the teachings of the theologians about sanctifying grace—that it is a participation of the Divine Nature and penetrates the soul through and through with the Divine Light—seems to be a huge hyperbole.

Quite different from the discussions of the sensual passion of desire and its evil effects in the soul is St. John's testimony on the sensual passion of joy in the Third Book of "The Ascent" (from the fifteenth chapter to the end of the book). In Chapter XV, the Saint points out again, as he had already done in the First Book, that the will must enter the dark night of the active purgation by subduing the four passions (joy, hope, grief and fear) in so far as the activities of these powers, like the passion of desire, turn to created things. The reason the Saint alleges for mortifying these passions is because "these four passions domineer over the soul," and make the acquisition of the love of God impossible, and consequently union with God likewise. He discusses, however, only the passion of joy, leaving it to the sensible reader to apply what is said about joy to the other three passions, hope, grief and fear.

Now, the difference that strikes the reader, when comparing the Saint's teaching on the mortification of desire with his teaching on the passion of joy, is so evident as to suggest a difference of authorship. In the latter discussion, he carefully classifies the goods in which the will may be entangled by the passion of joy—temporal, natural, sensible, and moral goods (the division would be challenged by a logician); and, after discussing each of these goods and their harmful influence upon the spiritual life, the Saint devotes several chapters to the investigation of the evils that must accrue to the soul which finds her joy in "supernatural and spiritual goods." By "supernatural goods" he means the *gratiæ gratis datæ*—for instance, the gift of healing. Speaking of the harm caused in a person who enjoys the gift of performing miracles, St. John makes



the curious statement that, if a man performs a miracle "out of season and without necessity," he commits a sin; and yet the Saint maintains that God is the *causa principalis* in working miracles (p. 338). Under the heading of "spiritual goods" St. John includes "images, pictures of saints, oratories and ceremonies." One necessarily wonders why the Saint goes into minute details with regard to the objects of the passion of joy, whilst he only summarily treats of the things which rouse the passion of desire.

The dark night of the active purgation of the senses requires not only that the sensual appetites should be subjected to the will to render the latter fit for receiving the energy of divine love, but that the cognoscitive faculties must also undergo a thoroughgoing purgation to become adapted to the infusion of the divine light of faith. It is to be regretted that the discussion of this branch of active purgation is also out of its proper place in the work we are analyzing; instead of treating it before entering into the subject of the passive purgation by faith, St. John puts it off to the last chapters of the Second Book and to the first fourteen chapters of the Third Book.

In particular, the Saint does not give a special instruction as to the mortification of the outward senses (sight, taste, etc.); however, what he says about the mortification of the sensual passions has a natural reference to the necessity of ruling the outward senses. Yet, he devotes a special chapter (Chapter XI, in the Second Book of "The Ascent") to the "Supernatural Apprehensions by Means of the Outward Senses." St. John of the Cross has not the slightest doubt but that persons who begin to lead a spiritual life (that is, practise mortifications and mental prayer) enjoy the bodily apparitions of Saints or Angels, and hear them speaking; that "they have a sensible perception at times of most sweet odors"; or that "their sense of taste is also deliciously affected" (p. 103). He admits, however, that evil spirits may appear in the disguise of a Saint or an Angel; therefore, one has to be on his guard against deception. St. John even has a criterion how to escape being deluded: "The visions" (that is, all those supernormal impressions produced in the outward senses) "which are the work of the devil bring forth trouble or dryness of spirit, vanity or presumption." It goes without saying that nowadays these effects of a spiritualistic phenomenon would not pass as a safe criterion of the origin or source of a par-

ticular seemingly supernormal phenomenon. St. John teaches, however, that all such "supernatural" apprehensions must be dismissed by the soul who aspires to contemplation. \*

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\*In his next article, the author will conclude his analysis of "The Ascent of Mount Carmel."

## UT UNUM SINT

By GEORGE H. COBB

The Reformation was responsible for the fact that the one thought dearest to the mind of the Church was held in abeyance. The crowning of the Eucharist, the consummation of its mighty power, is that unity of the Mystical Body of Christ which it effects. How the Fathers have treated this theme! How the primitive liturgy of the Mass insists throughout on that glorious thought! But alas! when the very reality of the Eucharist was attacked, the Church in the defence of essentials seems for a time to have lost sight of this thought, and her liturgy showed a weakening of the original idea of stressing by every means the inspiring thought of the Mystical Body. Today the enormous increase of interest in liturgy has led writer after writer to return to the grand theme of the Mystical Body.

John it is who gives in his Gospel the divine parable of the vine. Close is the union between branch and trunk, but far closer is the union whereby every single member of the Church in grace is joined to Christ to make "the whole Christ." Christ is indeed the Vine, for under the form of wine as well as bread does the Sacrament of Unity bring about the communion of Christ with the faithful to form one perfect body. The tiniest twig draws life-giving sap from the vine, and contributes to the healthy life of the whole. A tree with no living branches would be an anomaly. Little wonder that John's report of the Master's last words to His infant Church, after they had all partaken of the Sacred Banquet, is on the one grand theme of unity. Christ uses a simile that would sound like blasphemy on any other lips but His: "That they all may be one, as Thou, Father, in Me, and I in Thee: that they also may be one in Us" (John, xvii. 21).

Paul (Eph., v. 30) uses the well-known metaphor of the body: "We are members of His body, of His flesh, and of His bones"; and proceeds elsewhere to show the source of this unity: "For we, being many, are one body in Christ and every one members one of another" (Rom., xii. 5). Each must think of himself no longer as an individual, but as an integral portion of Christ's Mystical Body,



so that the health of the whole should be the concern of each, and the noblest form of selfishness is to be concerned for the life and vigor of the whole body. To be concerned merely with one's own individual development is to be atrophied, to be as proud flesh on the human body. The health of the whole body is the health of each part; no member of the body can suffer without throwing the whole body into pain. From the first days of the Church, despite individual weaknesses, the fusion of all conditions of men, of all classes, of all souls, of all hearts, led to a union close and intimate so that the faithful became "one soul and one heart."

How the Fathers of East and West melt and glow when they develop this theme of unity that was so dear to their hearts! It would require many pages to do anything like justice to their quotations. Again and again they have recourse to the simile of the many grains of wheat in the one piece of bread to express their thoughts. "I am the wheat of Christ," cried St. Polycarp on the eve of his martyrdom, with this one simile to express the last thought in his mind, eager for martyrdom that the Mystical Body of Christ might be refreshed with his blood as the fields are refreshed by the dew. "Do you wish," says St. Augustine (*Sermo cclxxii*), "to understand the Body of Christ? Hear that which the Apostle says: 'For you, you are the Body of Christ and His members.' But if you are the Body of Christ and His members, it is our mystery that is there laid on the altar, it is your mystery that you receive, it is to the reality that you are that your 'Amen' answers, and your answer is an assent. You hear proclaimed 'The Body of Christ,' and you reply 'Amen.' Be then a member of Christ that your 'Amen' prove true."

The Eucharist is the Church. "That is why it is necessary to see in this food and this drink the society of His Body and members, that is, the Holy Church in His predestined and His elect, His justified, His glorified, all His saints and His faithful" (St. Augustine, *Tract. xxvi in Joan.*, n. 13). The Benedictines of the Early Middle Ages reiterate the same idea. When dying, St. Bede said to those around him: "The sole means of showing to others that Christ dwelleth in you, is the spirit of holy and undivided charity, so that, becoming by the communion of heavenly Bread the one sole Body of Christ, you be not separated from the unity of this Body by the spirit of dissension" (Migne, *Patr. Lat.*, XC, 51). Alger

(*De Sac. Corp. et Sang. Dom.*, iii), with the quotation of St. Augustine already given in his mind, sees in the Eucharist a double mystery: "His mystery because it contains His Body of flesh, our mystery because it realizes the unity of our Body. Baptism does unite us with Him, but the Eucharist, by inserting us into His Humanity, makes that union the most intimate known. Why is the love of others a New Commandment save in this, that with the idea of the Mystical Body in our minds it is *Christ* we must see and love in our neighbor?" "Father, I will that where I am, they also whom Thou hast given Me may be with Me" (John, xvii. 24).

The Church has attached her seal to this doctrine. "To accomplish the mystery of unity," says the Fourth Council of Lateran (Denzinger, n. 430), "we must receive from Him that which He Himself has received from us." Likewise, the Council of Trent declares (Denzinger, n. 875): "Christ has willed to make of this Sacrament the symbol of that Body of which He Himself is the Head, to which He has willed to attach us as His members by the closest bonds of faith, hope and charity, in order that all may be but one reality without any division."

The Liturgy of the Mass concentrates on the one central thought of unity achieved by means of the Eucharist, which is the soul of the Mystical Body. *Lex orandi, lex credendi*. "See," states a formula of the Gelasian Sacramentary, "that what you believe with your mouth, you sing in your heart, and what you sing with your mouth, you prove by your works." Take the primitive liturgy, when one Mass was celebrated daily on one altar in one basilica. This only altar of the church is sublime in its simplicity, with no adornments save the linen cloths, even as Raphael chose to depict it in his Disputa. The Pontifical (*Ordination of Subdeacons*) says: "The altar symbolizes Christ, the cloths and the corporals represent the members of Christ, that is the faithful with whom the Saviour clothes Himself as with a precious vestment." Beneath rests the body of the martyr who has realized to the full that indissoluble union which is the vocation of every Christian. At the end of the basilica is the *cathedra* where the Bishop, with his priests on either side of him, is seated in the sight of all the faithful. Deacons and subdeacons go hither and thither to see to the wants of the liturgy. The whole basilica is like a ship, with the bishop at the helm, the

clergy as officers seeing his orders are executed, the faithful like the crew at the oars all pulling together in perfect unity. To erect "altar against altar" was the crime of crime in those days, tearing unity asunder. "If we are in unity, what meaneth the presence of two altars in the city?" (St. Augustine, *Tract. iii in Joan.*, n. 57).

The Bishop celebrates, his priests concelebrate with him. When expansion required that other Masses should be celebrated in other parts of the city, no priest could celebrate until he had received from the Bishop's Mass a Particle sent to him from the Breaking of Bread to show unity and subordination. Neither public sinners nor catechumens must mar the unity of the sacrifice by their presence, wherefore they are dismissed before the solemn part of the Mass.

The Litanies are recited. "We address to God our supplications for the general peace of the Church, the good estate of the world, for the chiefs of the world, the soldier, our allies, for all those that suffer any infirmity or that anguish doth torture, and in a general way it is for all those who suffer some need that we all pray and all offer the same Victim" (St. Cyril, *Cat. Mystagog.*, v, 8). The demands go beyond the confines of the earth, reaching the underworld of purgatory. Each petition is answered by the united cry of the people, "Kyrie eleison," which is the only vestige of these Litanies preserved in the Mass of today.

The Offertory, as it existed till the eleventh century, showed that the faithful did not consider they had truly assisted at the Mass unless they offered something that demanded sacrifice. "What has the Lord received from you? His flesh. Who descends here? The Word of God existing before all things, Creator of the universe. Then to receive something from you, the Word is made flesh and dwells amongst us. He has received from you that which He offers for you. So the priest receives from you that which he offers for you, when you would appease God for your faults" (St. Augustine, *Enarr. in Ps. cxxix*, 7). "It was a privilege that not all were allowed to enjoy. Those who lived in estrangement with others, those who oppressed the poor, were not allowed to make this offering." Ambrose (*Ep. li*, n 13) proudly warned the Emperor Theodosius: "You will come and bring your offering when you have received anew the right to sacrifice, when your oblation will be agree-



able to God." All are united in offering—as they are united in the sacrifice—bread, wine, oil, milk, whatever was requisite for worship, or for the ministers thereof.

The blessing of the water, together with the beautiful prayer that still accompanies it, and the pouring of a little into the wine was a ceremony dear to the heart of St. Cyprian (*Ep. xxiii, Ad Cæcilium*): "With this sole offering of wine, it is the Blood of Christ which appeals without us; the water alone, it is the people without Christ; but by the mingling, the confusion, the intimate union of the two elements, is realized the perfection of this spiritual and heavenly sacrament."

Just before beginning the great Eucharistic prayer, the people ratify all that has been done by one great cry of "Amen," which St. Jerome says boomed like thunder from all parts of the church. With the hierarchy of the Church surrounding the altar, there follows the dialogue, brief but sublime, that leads to the Preface, when all the hierarchy of the Church Triumphant are called upon to lend their aid. The beautiful *Communicantes* expresses the need of the assembly to proclaim aloud its community of faith and charity with those who have gone before and now actually reign with Christ. It spans all the ages in holding out the hand of fellowship to apostles, martyrs, and virgins, who once celebrated this sacrifice of unity. Not only united with, but identified with Christ in word, gesture and heart, the celebrant pronounces the great words that bring about the miracle of miracles. "At the moment of immolation, at the voice of the priest, the heavens open. In this mystery of Jesus Christ the choirs of angels find themselves present; our nothingness finds itself transported to the highest summits, the earth is united to heaven; all the visible and invisible, all is but one" (St. Jerome, *Dialogue*, iv, 58-59).

What is it that the celebrant asks the Angel to carry before the heavenly throne? What means that "*Hæc igitur*"? It cannot mean Christ alone, for whom such a prayer would be inconceivable. "*Hæc*" means our prayers, our supplications, our desires, our whole selves. Then follows a sigh from the depths for the "Prisoners of the King"—a prayer fragrant with beauty—that to all who rest in Christ there be granted a place of refreshment, light, and peace. Not one single member, be he living or dead, must be forgotten.

Now with a groan the celebrant thinks of those of us who are still fighting with the issue uncertain, and implores that the merits of the glorious Saints be the voice of our voice, the heart of our heart, to plead with God. All is done in union with Christ—through Him and with Him and in Him who alone can cement us all together in essential unity (*Per Ipsum, cum Ipso, in Ipso*). Finally comes the crowning of unity implied by its very name Communion. “*Santa sanctis*,” is the warning cry of the deacon. It is prefaced by the “prayer of prayers” (the Pater noster) and followed by the Breaking of Bread, an action that contains a very clear and lively expression of ecclesiastical unity. Portions of this Bread are sent to the sick, to those in prison, to those in any way unable to attend, as a symbol of unity. The Kiss of Peace received from Christ as the celebrant kisses the altar, is given to the whole Christian family. “The kiss is the symbol of the union of our souls, of all the quarrels that are effaced” (St. Cyril, *Cat. Mystagog.*, iii). All communicated, for a synaxis without Communion was a flagrant contradiction.

Now contrast this constant and insistent teaching of the Church regarding the preciousness of unity with the practice of today. Our Catholic interests should be wide as the confines of the earth—nay, wider, reaching to the other land of the needy dead, stretching forth hands of intercession to the glorified members of the Mystical Body. Every wound in the body is the concern of the whole body—the wound in Mexico, the wound in Russia. Private Mass! The name is a contradiction. The priest who celebrates alone in the wilds of the tropics has the whole of the Mystical Body with him in his universal act. Private devotion, concerned only with one’s private needs, is an insult to the Mystical Body, and atrophies the soul of the individual concerned. Our interests as Catholics must not be confined inside the boundaries of a parish, or a diocese, or a nation. See the multifold activities of a St. Bernard to heal the wounds of the Church caused by schism and heresy. See the amazing energy of a St. Catharine of Siena to do all in her power to restore peace to a distracted Church, because it was the Mystical Body of her Beloved that she was succoring. Why had all the mystics a passionate love for sinners? Ah! each sinner was a piece of flesh torn from the Body of Christ, and passionate love for the Crucified

urged the Saints to heal these wounds of Christ by restoring souls torn by sin from the unity of the Church. Above all does the personal sanctity of the priest increase the vitality and driving power of the Whole Body of Christ. In the midst of the dissolute behavior of the papal court under the Medici Pope, Leo X, it is pathetic to find the Italians constantly reminding themselves that it was pure gold which those soiled sacerdotal hands gave to the people in their priestly functions. "Deus qui tribus pueris mitigasti flammam ignium, concede propitius ut nos famulos tuos non exurat flammam vitiorum."



## CHURCH SUPPORT

By F. J. JANSEN

In these days of the financial supremacy of this country above all others in the world, there exists a conviction that the Catholics have a plethora of this world's goods, and that it is a charity to them to direct their attention to the alleviation of any distress that may exist anywhere on God's fair footstool. That our Catholic people have shared in the prosperity which is abroad in the land, cannot be doubted. But that this condition has made the financial worries of pastors any less, is open to serious question. Magnificent building projects are materializing, but with them also debts of huge proportions are contracted.

The great majority of our people are of the working classes. As long as work is plentiful and the demand for their labor is at a premium, their prospects are roseate. But if we imagine that this has brought about a permanent betterment in their condition so that we shall be able to build on it and mortgage the next decade or even score of years with heavy financial burdens, and to provide in addition for the natural expansion program, we shall have a top-heavy condition that may seriously impair the credit of the Church. For, while many families are investing judiciously the added compensation they are earning, too many are investing in autos, radios, overstuffed (and overpriced) furniture, expensive clothing and furs on the installment buying plan, which will produce, when work begins to slacken, a critical condition that will be reflected in the income of our parishes.

Happily, the old system of pew rents, with its never-ending money talk, has almost passed away. It served its purpose of training the people to give something for the seat they were occupying in the church. To help out the finances of the churches, we had bazaars, fairs, picnics; Sunday, extra and house collections; coal collections, subscriptions for the debt, and assessments for new buildings. To be a pastor in those days, required an unlimited amount of effrontery to be able to stand before the same congregation every Sunday threatening or cajoling, in order to wheedle another dollar out of the pockets of the parishioners to meet some pressing financial need.

Money was a scarce article; yet, many men with a wage of \$1.25 to \$1.50 per day raised a large family, and even paid for a home. They built churches and schools, rectories and convents, orphanages and hospitals, but the necessities of the present were unattainable luxuries in those not so distant days.

At the beginning of the present century, our Protestant brethren invented or adopted the monthly envelope system. This was soon abandoned for the weekly. The phenomenal success of this system was heralded abroad, and eventually it was adopted by a few venturesome priests—first, as a monthly envelope contribution for debts and subscriptions, then for monthly payment of pew rents instead of quarterly—until at the present time the great majority of parishes are using the weekly double-pocket envelope for the support of the church. There is no doubt that it is a better system, for it enables everyone to contribute small amounts, which rapidly grow into a fairly decent support of the church. It is like the constant drip of a drop of water that hollows the stone. The weekly contribution of a certain amount, which will be little noticed from the pay envelope, keeps the church financially afloat.

The gigantic progress the Church is making in a material way is proof enough that we are using to advantage the financial resources of our members. Look at the imposing Cathedrals that have been built in the last fifteen years! Our seminaries, both provincial and diocesan, cost anywhere from half a million dollars up. To this must be added the complete parish plants, churches, schools, rectories and convents in enduring stone and brick. Many dioceses are establishing regional high schools, necessitating drives for millions of dollars. We have also the usual diocesan collections: Indian and Negro, Holy Land, Seminary, Peter's Pence, Infirm Priests, Catholic University and Orphans' Home and Foreign Missions, Associated Catholic Charities, and, latest of all, the Near East Welfare. Our Catholics are also obligated to contribute to city charity chests, to society drives like the K. of C. Italian and Mexican Relief, to the founding of chairs in universities, etc., etc. Now it seems that with all of these worthy enterprises in the field, which need help and should receive it, a definite plan should and must be devised which will coördinate these activities, so that it will not burden the family too much, lest there be danger of killing the goose that lays

the golden eggs. If the pastor is obliged to send too much money out of the congregation to support diocesan, national and international worthy charities, and if he cannot show a financial improvement in his parish affairs, the people, who see only what is in their midst and not the other outside activities, will become discouraged and tighten their purse-strings so that it will become impossible to meet the local situation.

This postulates the question: What ought a person to give? What is an adequate contribution? Is it a dollar a Sunday, or shall we trust to the liberality of the individual?

This year, in the Seattle Diocese, no loose money will be accepted. It must all be put in an envelope, and it should be 4 per cent of a person's income. Whether there will be other collections for particular purposes (such as diocesan, national and international), the report does not say. Des Moines Diocese adopted the tithing system about three years ago. How successful they have been in introducing it and in getting results, should furnish material for an interesting article from some priest in that diocese.

The tithing system was introduced in St. Vincent's, Elkhart, Ind., in 1915. The experience in starting it was detailed in *The Ecclesiastical Review*, April, 1919. We divide the tenth in two halves. Five cents out of every dollar earned goes to the local church. Whatever they spend at our social affairs, whatever they give to the seven diocesan collections—Indian and Negro, Holy Land, Seminary (Easter), Peter's Pence, Infirm Priests, Catholic University and Orphans (Christmas)—or as church sodality dues (Holy Name, Altar and Rosary, Y. L. Sodality of the B. V. M., Children of Mary and Holy Angels) is included. We provide a free grade school. The other five cents out of the dollar also belongs to God. The people are encouraged to put it in a savings bank to be used for higher education for their children, for other charities (*e.g.*, home and foreign missions), diocesan building programs, Masses, private and civic benevolences.

Now, the question presents itself to every one: "Do you get it?" No, we do not, for, if we did, we should have an income that would enable us, not only to meet the ordinary expenses, but also enough to pay a debt or to save for a building program. It has been calculated that an average family has an income of \$1,800 a



year. At ten per cent, that would give us \$180. One-half of that would give the local church—\$90. Three hundred families would contribute \$27,000. We are still short of that sum by about \$3,000. But we are doing better every year. Just a few examples. There are five young ladies who are contributing from \$90 to \$150 a year; a real estate agent whose contributions have varied from \$600 to \$1,300 a year; mechanics from \$150 to \$300. It is all a matter of education, and eventually we shall arrive at our goal.

We confine our financial talks to January—with a brief résumé in July, to acquaint the newcomers with our system. We use the Bible and read the passages to the people. The matter is convincing, and your authority is the Lord. "He that is counted in the number from twenty years and upwards, shall give the price" (Exodus, xxx, 14). This gives us the age at which they shall contribute. This should not interfere with the laudable custom of training the children to give early in life. "All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are sanctified to Him. And if any man will redeem his tithes, he shall add the fifth part of them. Of all the tithes of oxen, and sheep, and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord. It shall not be chosen neither good nor bad, neither shall it be changed for another. If any man change it: both that which was changed, and that for which it was changed, shall be sanctified to the Lord, and shall not be redeemed. *These are the precepts which the Lord commanded Moses for the children of Israel in Mount Sinai*" (Lev., xxv, 11, 30, 99). Here we turn to St. Matthew, v. 17: "Do not think that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." We accept the moral law given to us in Sinai. We do not set up our own standard, but conduct ourselves according to the standard promulgated by the Lord. We are to be judged according to that law. The precept or the law of "first-fruits and tithing" was also given to us by the same God. Are we at liberty to set up our standard in this important matter? Must we not expect judgment in accordance with the standard set by God?

It is eminently just that we thank God for the gifts He bestows on us. But this gratitude shall be manifested in deeds. "Thou shalt not appear empty before Me" (Ex., xxiii, 15; xxxiv, 20).

"Thou shalt not delay to pay thy tithes and thy first-fruits" (Ex., xxii, 29). The lesson that God comes first, was impressed on innumerable occasions upon the conscience of the Israelites by passages in the "Torah." How many of our people think *first* of God? No one would harshly criticize any man who pays the necessary expenses of a family first; but, when the luxuries and recreational expenses take precedence, and God and His Church are relegated to the rear, such conduct cannot bring blessings and success. "Seek ye first the kingdom of God and His justice, and all these things shall be added unto you." The reason for the poverty of so many Catholics may perhaps be traced to their "smallness" to God. Their failure in business may often be attributed to their lack of confidence in a generous God. They have forgotten the words of Sacred Scripture: "Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete, withal it shall be measured to you again" (Luke, vi, 38). The story is told of Father Sorin, founder of Notre Dame, that, when the fire in 1879 swept the campus clean of buildings and money was sorely needed, he nevertheless sent the first money that came in—a check for \$1,000—to the Foreign Mission House in Paris to have Masses said. His faith in God's generosity was not misplaced. Many of our parishioners are also experiencing a proportionate increase in wealth.

The finest passage in Scripture concerning this subject is found in Ecclesiasticus, xxxv: "Give glory to God with a *good heart*: and diminish not the *first-fruits* of thy hands. In every gift shew a *cheerful* countenance, and sanctify thy *tithes* with *joy*. It has often been said that the Lord loves a cheerful giver. Give to the Most High according to what He hath given to thee, and with a *good eye* do according to the ability of thy hands." Too many gauge their contributions by the amount the neighbor gives, instead of using a good eye (*i.e.*, good measure). "For the Lord maketh recompense, and will give thee seven times as much." To paraphrase Dean Swift: if the security is good and the interest sufficiently large, why not make the investment?

Ours is the only system that establishes equality. It is immaterial whether the servant has five talents, or two, or only one talent.

If he works with them and gains one, two, or five other talents, the reward is the same, and it will make of the least of the brethren an important member. We, consequently, allow him to follow the apostolic custom of contributing loose change to the Sunday collections as well as to the diocesan. The remainder is given through the envelope system, and this we record in our books. This safeguards us from prying into his earnings, and leaves him to be the sole judge of how much he should contribute to these worthy causes. Our diocesan collections should, therefore, be a twentieth of our total income, but they tally nearly a tenth.



# PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHE, S.J.

## III

### The Hope of the Priest

"We live by admiration, hope and love," says Wordsworth, and, as poets often do, he here achieves a flash of insight into the deeper secrets of life. The real joy of living, life in its finest compass, springs from our admiration of the good and the beautiful, from our hope and our love. To the Christian, a realizing faith gives rise to the admiration spoken of by the poet. It is the truths of faith that we grasp, digest and live by, that we admire. Faith, hope and love are the finest actions of our spirit. Supernatural faith, hope and love enable us to lay hold on God and to enjoy some foretaste of the vision beatific. We have already spoken of the faith of the priest, and hinted at the great part played by faith in building sanctity.

"Faith," declares St. Paul, "is the substance of things to be hoped for, the evidence of things that appear not." A beautiful and luminous saying of the great Apostle, and it points out to us how hope must build on faith, and how closely linked together are the three great theological virtues. By faith we lay hold on the substance of divine truths, which are the motives for our hope. The substance of things hoped for is brought to us by faith. In order, therefore, that we may hope strongly, we must believe firmly and realize what we believe. A great hope was never built on a weak faith. If faith be dim and faltering, hope will be slight and wavering.

#### THE NATURE AND POWER OF HOPE

All of us, priests, instructed in theology, know the nature and the power of the great virtue of hope. It is a lifting up of the heart, a definite expectation of salvation from the Lord and of the means to attain salvation. It brings strength to the will to resist evil manfully, to do good valiantly, to serve God faithfully. It preserves the soul alike from presumption and despair—presumption, the tempting of God's wrath, and despair, the deep injury to His goodness. It is a joyful virtue, courageous, cordial, inspiring. It

makes hard labors light and dark ways joyful; it sweetens trials and comforts weariness. For all Christians it is most desirable to possess this splendid virtue in its greatest perfection, to profit by its strength and ardor, to cultivate it to the most excellent degree. But to the priest in particular, for his own spiritual welfare and for the good of his flock, how necessary, how precious, how indispensable is a great, unfaltering, light-giving, strength-conferring hope!

Like faith and charity, this virtue is, we know, infused into us at baptism. It is a supernatural virtue, which no unaided effort of our own could ever gain; but, once infused into our souls by God's great goodness, we can cultivate it indefinitely, raise it to greater and greater perfection, in much the same way as we cultivate and increase in our soul the virtues of faith and of charity. Let us dwell a while on the excellence and necessity of a great habit of hope to the priest, so as to encourage ourselves to cultivate this priceless treasure of the priestly heart.

#### PRIESTLY COURAGE

The priest needs courage. Of all men he has undertaken an unearthly mission. In the full glow of youth, when life was pleasant and the future the color of roses, we have each of us stood before the altar of God and vowed fidelity to Christ through all life-long lights and shadows, until death comes to release us from our Christ-like ministry. We have undertaken duties, ties, obligations, which are impossible to unaided nature, and which try man's spirit and weary his flesh to accomplish them faithfully until the end. It is easy, indeed, to give the solemn pledges of the priesthood. But it is hard to pay them to the last farthing, day by day and year by year. The priest must be Christ's other self, not only through the calm days of Nazareth, but in dusty highways, amid the jostling multitudes, through the weariness of His public ministry, and in the wrestling with God for mercy upon men during the silent watches of prayer.

We may apply to priests what Horace says of poets, that neither God nor man nor the lettered column of memory will suffer them to be mediocre men, half-hearted in their service. No man is bound to take on himself this tremendous consecration. But, having entered the holy ranks of the priesthood and undertaken the ambas-

sadorship of Christ, a man has given inviolable pledges to be faithful and holy. Yet, for all that, the human heart is weak, and will grow weary unless the great cordial of hope stirs it up and helps it on with the expectation of joy to come.

#### WHAT THE PRIEST RENOUNCES

The priest, by his office and mission, is cut off from many of those human consolations which hearten and help along other men. He has given up, for the love of God, the innocent and homely consolations of domestic life, and has become, like Melchisedech, a man without a family—walking alone with God even in the midst of multitudes, set apart to offer sacrifice, and himself a sacrifice like Christ, his Master. He is separated, too, from the joy of competition with other men in business and in society, which gives a zest to the natural human life about him. But God, who has suffered him to be deprived of some of the incentives of human effort, the supports of human weakness, has in return enriched him with a greater hope than is given to other men. “Thou art a priest forever.” Be faithful in your holy ministry, suffer a little while, labor a little while, and consider with hope the calm and unending joys which Jesus will give you in a little while, when this brief space of troubled living is over.

#### IN A LITTLE WHILE IT WILL BE ETERNITY

I must venture to recall again in this connection an illustration which I have elsewhere used in writing for our Catholic people, but which is far more moving when brought to the notice of the priest. In a secluded district of Canada, in a locality wild and barren by nature, a community of Trappist monks have raised their monastery, so as to find both labor and penance in subduing the natural wildness of the place by their toil, and making it blossom like the rose. To see them in their wearisome and laborious life, is in itself a lesson in patience and endurance. Their labor is hard and monotonous. They rise at a very early hour, toil in the fields all day, and return at night, weary of body and limb. Yet, they recite the Divine Office together, and rise at midnight to sing the praises of God. They speak seldom, they pray and labor long. “How can they endure such a life,” asks many a visitor to the monastery. But the good



monks have placed the answer over the door of their monastery where all may read it. As we lift our eyes, we read above the portal the solemn words: "*Bientôt l'éternité!*"—"In a little while it will be eternity!" In a little while, these toils and sorrows, this weariness and self-denial, this crucifixion of the flesh and this striving of the spirit, will have given place to the bright, unending joys of a life without shadow and without alloy.

This thought is full of strength, of consolation, of cheering power for everyone who is endeavoring to do the will of Christ and to walk in His footsteps. In a little while it will be eternity. In a little while Christ Himself will be our reward exceeding great, and God will exert the powers of His omnipotence to make us happy forever. We shall be happy without admixture of any sorrow or pain, to the full limits of our capacity for happiness—and forever more, world without end.

Who has greater prospects of happiness, who is more sure of the rewards of Christ than the faithful priest, steadfast to his duty, holy in his life? He has given up all that would have been his on earth in the ordinary career of a layman in order to consecrate himself to the work of saving souls and of sanctifying souls. He has drawn as near to Christ as mortal can approach, has given his hands to be like the hands of Christ, his feet to carry Christ to the people, his ears to hear in the place of Christ, his lips to utter for Christ the words of consecration, of pardon or of healing, according as Christ desires. He has given his body and his soul to be the living shrine and sanctuary of Jesus. He is no more himself; he will never again be regarded in his own person. Both to the friends and enemies of Jesus, he bears the character of his Master. He is Christ's; he is another Christ.

#### A REWARD PROPORTIONATELY GREAT

For such a renunciation, such a service, the bounty of God will surely prepare a reward of proportionate magnificence. If it is said of every child of God that eye hath not seen nor ear heard nor hath it entereth into the mind of man to conceive the joys that God has prepared for those who love Him, what splendors of munificence, what inconceivable excesses of generosity, will not the bounty of the Father shower down on those men, above all others, who have been

most like Christ in their lives on earth! They have faithfully and devotedly preached Him in the pulpit and by example; they have defended His teachings, have forgiven sins in His name, have comforted the sorrowful, have counseled the doubtful. They have anointed the sick, have offered up daily the unbloody Sacrifice, have sought out the sinner in the highways and byways, have baptized, have instructed, have watched over the young and the innocent. It is they, too, who have borne the insults directed against Christ's ministers, and have been faithful to the end in the ministry imparted to them by the laying on of the sacred hands of Christ.

#### HOW HOPE IS STRENGTHENED

When we ask ourselves how we can strengthen and increase in us this virtue of hope, we must answer that it is by the same means precisely as we have outlined in the speaking of the increase of the virtue of faith. First in importance and efficacy comes earnest prayer, that desire and pleading of the heart which has for its motive the wish to be nearer to God, to serve Him better, to be more worthy of Christ, our King. The daily prayers of the priest, and especially the Mass and the Holy Office, gone through with fervor and attention, must be immensely powerful with God. We shall do well to include in each Mass, in the intention of every Office, a most fervent prayer for the increase of our hope as well as of our faith and charity. Let each of us pray likewise for all other priests throughout the world, that their hearts may be lifted up and cheered to great endeavors for Christ by an ardent, living, cordial hope, the vivid expectation, the confident desire of the great rewards of God and of all the aid that it is necessary to obtain from the mercy of Jesus Christ.

Indeed, we shall always do well in all our prayers to give a very fervent and special intention for the spiritual welfare of all fellow-priests throughout the world. The pious faithful are accustomed to pray often and fervently for priests. It was an intention that St. Theresa of Avila loved dearly, as did her little sister, St. Thérèse of the Child Jesus, but lately canonized. But priests themselves, especially, should pray often and earnestly for other priests. It is we, above all others, who should intercede to God for our own brother-priests, for we best know how much they are in need of

constant intercession, how many graces they must have, how much support and strength and guidance they need from Almighty God to persevere and succeed in their holy ministry. And God will hear us more readily when we plead for them, because they are our brethren, stamped with the same character, invested with the same powers, and possessed of the same august mission to be other Christs. Thus, when we plead for ourselves a great increase of hope, let us ask also from Almighty God that our fellow-priests may be blessed with a like increase, and may be strengthened, consoled, and encouraged by the fullness of divine hope, the confident expectation of God's help here and of His reward hereafter.

#### THE PRACTICE OF HOPE

The second great means of increasing in hope is the exercise of that sublime virtue, the lifting of our hearts to contemplate with joy the great rewards which God has in store for us. There are some generous souls who do not wish to be moved by the expectation of reward for their service of God, but do they consider that this reward is no other than God Himself, whom we cannot help but desire to possess completely and forever? This is the ultimate motive of our yearning. Our heart is forever unsatisfied until we possess the fullness of the Divine Beauty. All our cravings, whether we realize it or not, tend ultimately to that Infinite Being for whose possession our hearts yearn. To desire the rewards of God is, therefore, to desire God Himself and to do honor to His Divine majesty.

How little real joy and comfort even some holy people reap from the contemplation and expectation, from the ardent hope of God's rewards so exceeding great! They have a very distant, dim apprehension of the real and near delights of heaven. Earthly advantages stir and move them, but the immense exulting felicity of heaven gives them hardly any joy. They accept the fact that in heaven God will make them perfectly happy, but for lack of realization this ecstatically joyful truth has little practical influence in making their lives more cheerful. Priests, who share the human nature of other men, often come into this category. They believe in heaven, without at all realizing what it means. Their prayerful



thought is seldom bent in rejoicing contemplation upon the next world and its peaceful happiness. For this reason they lose two great advantages: first of all, they miss the personal cheer, strength and courage which comes from an ardent hope, from a realizing hope; second, and of more far-reaching consequence still, they miss the influence over others which their own fervent hope would give. How can they speak convincingly about the joys of heaven, when they seldom think of those joys and have little personal realization thereof? How can they lift up the hearts of others, when their own hearts do not dwell on high?

#### MORE FEAR THAN HOPE

With too many persons, priests among their number, religion is more a matter of fear than of hope. They apprehend God much more easily as a wrathful avenger than as the loving, gentlest Father. They find it much more facile to conjure up the punishments of God than His rewards. Now it is true that the fear of the Lord is the beginning of wisdom, and that a prudent hope is always mingled with some honest fear of the Most High. Yet, it becomes future citizens of heaven, who have a God-made-Man as their Saviour, to walk happily through the shadows of this world.

Whoever has the fullness of divine hope cannot be downcast, miserable or gloomy. Least of all men, should the priest be wanting in the joy that comes from hope, for he has left all things to follow Christ, and has heard the words addressed by our Lord to St. Peter, assuring him that those who leave all things for His sake shall have a hundredfold in this world and, in the world to come, life everlasting.

#### PRESUMPTION AND DESPAIR

From the two sins against hope, presumption and despair, the priest should pray likewise, and with great fervor, to be delivered. Perhaps presumption is a greater danger than despair in our present day. Time was when men exaggerated the sternness and anger of God, and withered away with fear when in truth they were leading holy lives, pleasing to the Divine Goodness. Nowadays the mercy and kindness of God, His long-suffering and forgiveness, are better and better understood. But terrible indeed is the wrong and

pitiful the shame of those who take advantage of the revelation of God's mercy to abuse that tender mercy by presumption. A word on this subject is all that need be said. The generosity of our own heart and our gratitude for God's goodness will make us detest the shadow of seeming to presume on His infinite goodness or take advantage of His mercy.

So much and no more can we say in this brief compass concerning the hope of the priest. Each one of these subjects were better made the topic of a whole volume instead of the few pages we can give. But a word to the wise is sufficient. Where the woods are dry and the branches ready, a little flame, laid to the leaves, can send a great conflagration, flaming and sparkling through the forests. \*

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\*The next article of this series will deal with "The Charity of the Priest."

## LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

### On Seminaries

It is the proper and exclusive right of the Church to educate the men who desire to devote themselves to the ecclesiastical ministry (Canon 1352).

The Code begins the treatise on seminaries with the claim of her right to erect and conduct schools for the training of her ministers, because this right has frequently been denied her by the civil powers. If the Church had her charter from the State, if she had no right to exist except by the authority of the State, that same authority would have a right to dictate what she may and should do. However, Christ Himself established her and commissioned her to continue His work for the salvation of the souls of mankind. He did so without asking leave of or consulting the civil power, and commanded His Church to do His work even in the face of opposition from the civil authorities. It is evident that both sectarian enemies of the Catholic Church and the opponents of all revealed religion, whether Catholic or sectarian, concentrate their efforts on hampering the work of religious education by the Catholic Church.

#### PRIESTS SHOULD ENCOURAGE BOYS WHO SHOW SIGNS OF PRIESTLY VOCATION

Priests, and especially pastors, should endeavor with great solicitude to keep boys who show signs of an ecclesiastical vocation from the contaminations of the world, to instruct them in piety, to give them the first lessons in the study of letters, and to foster in them the germ of the divine vocation (Canon 1353).

This labor of love which the Code demands of pastors and other priests who come into frequent contact with boys, was demanded of the priests in the United States by the Third Plenary Council of Baltimore. There we read: "Inasmuch as a priest's end of life usually is such as the beginning in boyhood was, and 'a young man according to his way, even when he is old he will not depart from



it' (Prov., xxii. 6), it is indeed very important that the future ministers of the Church are from the earliest years schooled with special care in piety and learning. Wherefore, we admonish in the Lord and earnestly beg the pastors and other priests to zealously interest themselves, observing and inquiring whether there are among the boys confided to their care some who are fit for the priesthood and who seem to have a vocation. If they find boys of good talent, pious mind, devout and generous heart and capability for studies who give hope that they shall forever devote themselves to the ecclesiastical ministry, they should nourish the zeal of these boys, zealously foster the precious seeds of vocation, with fatherly charity instruct them in piety and the elementary studies, urge them on in their studies, and carefully keep them from the contagions of the world. They should admonish the parents that, if their sons show signs of a true vocation, they should in a saintly manner induce them to embrace the clerical state. Finally, the priests shall endeavor to remove the obstacles which not infrequently arise from the poverty of the family" (*C. Plen. Balt. III*, n. 136).

The Council of Trent (Sess. XXIII, *De Reform.*, cap. 18) urged the bishops to take the boys who show signs of a vocation away from the world and put them in special schools—the minor seminaries—where their training and their studies can be adapted to their important calling, and where they will find protection against the seduction of the world during the years when they are most likely to fall a prey to its enticements. The Third Plenary Council of Baltimore (n. 138) impresses the necessity of the minor seminaries on the bishops of the United States, and says that many Popes since the Council of Trent have urged the bishops of the whole Church to do what the Council demanded. In more recent times, Pope Pius IX, Pius X, and the present Holy Father, Pope Pius XI, have most earnestly pleaded with the bishops to establish minor seminaries.

The wisdom of the world rebels against the principles of spiritual life inculcated by the Church in the name and by the authority of God. The world says that you must give these boys a chance to know the life of the world, you must give them opportunity to prove themselves steadfast against its temptations by letting them live in the world and face the dangers of sin, for, if you shut them

up in the minor seminaries where they are protected from most dangers of the world, they will not be strong enough to resist the temptations to which they will be exposed when as young priests they must mingle with the world. To those who believe that Christ guides the authorities of the Church, the arguments of the wisdom of this world must be and is what it is in the eyes of God—foolishness and self-deceit. Besides, many a young person has unfortunately come into contact with temptation much too soon, before he was sufficiently firm in the habits of virtue. What the people of today crave for (and especially in their young years) is distraction, amusement, and comfort—tendencies which are enemies of a truly spiritual life. Whether it is possible to eradicate entirely from the young hearts of the boys those tendencies of the present day by training them from their early years to value the spiritual life and endeavor to live according to its principles, is very questionable, because these tendencies have grown into flesh and blood in the early years; but something can and must be done lest the Catholic ministry be finally considered nothing more than a respectable career in life and a position which assures a fairly comfortable livelihood. The state of life of a priest demands that he be a man of prayer and a man whose work, even the material aspect of it (such as taking care of the parish buildings, etc.), is done with a deeply spiritual motive; the state of the priest is above all that of a mediator and intercessor between God and the souls entrusted to his care. If the priest is not what his very office demands of him to be, all his other success is not that of a priest but of a worldly man. Yet, there is a tendency to judge the priest's success, not by the number of souls he helps through prayer and sacrifice and sacraments, but by his business ability in managing the temporalities of his parish. Certainly the combination of a truly spiritual and devout priest and good business man is very desirable, since both qualities are needed, but the first is the one essential in the priest's calling. This must be kept in mind in the early training of the future priest.

#### PRECEPT TO ERECT SEMINARIES

In every diocese the bishop shall establish a seminary or college in a suitable place chosen by the bishop, and there, according to the

means and the requirements of the diocese, a certain number of young men are to be educated for the clerical state.

Efforts should be made to have, especially in the larger dioceses, two seminaries—a minor seminary for boys for the study of letters and a major seminary for the study of philosophy and theology.

If a diocesan seminary cannot be established, or if in such a seminary the required teaching especially of philosophy and theology cannot be given, the bishop shall send the seminarians to the seminary of another diocese, unless an interdiocesan or regional seminary has been erected by authority of the Holy See (Canon 1354).

Canon 1354 clearly indicates the desire of the Church to have a seminary in every diocese in which young men from that same diocese are trained for the priesthood. If possible, there is to be a minor and a major diocesan seminary. The Third Plenary Council of Baltimore (nn. 138, 139) had practically the same precepts as the Code in this matter. Nevertheless, the framers of the Code foresaw that it would be impossible to establish a seminary in every diocese, because there would be either an insufficient number of students for the priesthood, or insufficient priests in the diocese to provide the seminary with the necessary professors. That is actually the condition of many dioceses in the United States. There are many dioceses in this country where there are very few vocations to the priesthood, because there are few Catholic families in these dioceses, and these are scattered over an immensely large territory. Besides, in these dioceses there are so few priests that it is impossible to spare a sufficient number of them from parish work and appoint them as teachers in a seminary. These dioceses send their few students to other seminaries, and try to increase their number by appealing for volunteers to the seminaries of other dioceses.

In some countries the Holy See provided for small dioceses by ordering the establishment of seminaries which are to receive the students for the priesthood of a certain number of dioceses or of a certain larger district. The Third Plenary Council of Baltimore (n. 155) prescribed the erection of Provincial seminaries, into which all the dioceses of the respective ecclesiastical province which had no seminary of their own were to send the clerical students from their dioceses.



## MANNER OF PROVIDING FINANCIAL SUPPORT FOR SEMINARIES

If there are no special revenues for establishing a seminary and supporting its students, the bishop may :

(1) order the pastors and other rectors of churches, even of exempt ones, to take up a collection at stated times in church for the benefit of the seminary ;

(2) impose a contribution or tax in his diocese ;

(3) if these means do not suffice, he may annex some simple benefices to the seminary (Canon 1355).

The seminary tax or assessment must be paid by the *mensa episcopalis*, by all benefices (including those in the charge of the regulars and those over which some one has the right of patronage), by all parishes and quasi-parishes (though they have no other revenue than the offerings of the faithful), by hospitals erected by ecclesiastical authority, by sodalities canonically erected, by the so-called *fabrica ecclesiae* (i.e., a special corporation constituted for the upkeep of the church edifice and other buildings belonging to it), if it has its own revenues, by every religious house though exempt (unless the religious live solely from alms or actually have in those houses a college for pupils or teachers for the promotion of the commonweal of the Church). No appeal from the seminary tax imposed by the bishop is admitted, and every contrary custom is rejected and every contrary privilege revoked.

This tax or assessment must be general and of the same proportion for all, larger or smaller, according to the needs of the seminary ; but the annual tax shall not exceed 5 per cent. of the income, and it is to be lowered as the income of the seminary increases.

The taxable income is that which remains at the end of each year after the obligations and necessary expenditures have been paid. In the taxable income the daily distributions are not to be counted, or, if all the income of a benefice consists of daily distributions only, one-third of the distributions is free from the tax. Nor are the offerings of the faithful to be considered taxable income, but, if the entire revenue of a parish is derived from such offerings, one-third of them is exempt from the seminary tax (Canon 1356).

In the United States the bishops have not, as a rule, availed themselves of the right to demand a seminary tax from all the ecclesi-

astical corporations and persons enumerated in Canon 1356; they usually tax parishes only, those in the hands of the secular clergy and those in charge of religious organizations. All parishes in the United States derive their revenue from offerings of the faithful, and there is practically no other source of revenue. Very many parishes are in debt, and there is no surplus at the end of the year after the expenditures are paid, because what is left over and above the expenditures (salaries, repairs, interest on debt, etc.) is partly used to reduce the debt and partly reserved for the running expenditures. There is, therefore, no taxable income in many parishes. Nevertheless, the seminary must be supported. It is necessary that the bishop should know how much he will receive in a year from his diocese for the needs of the seminary. Wherefore, he assesses the various parishes in varying amounts according to the general financial standing of the parishes, and expects that the pastors shall raise the money by collections. This system seems to be within the precepts of Canons 1355 and 1356.

The Code mentions the various benefices and ecclesiastical institutions which are obliged to pay the seminary tax: (1) the *mensa episcopalis*, by which Vermeersch-Creusen (*Epitome*, II, n. 690) understand all income which the bishop receives as bishop of the diocese; (2) all benefices. The only benefices in the United States are parishes. Augustine (*Commentary*, VI, 388) is of the opinion that pastors of the United States have no benefice. However, there is no reason to deny that the pastorships are benefices, and Augustine himself admits this in another place of his works (VI, 495); (3) parishes and quasi-parishes are obliged to help towards the support of the seminary; (4) hospitals erected by ecclesiastical authority; but, as these are usually in debt and have difficulty to meet the running expenditures, no seminary tax is, as a rule, asked of them; (5) canonically erected sodalities, but these generally have very small funds in their treasury; (6) the *fabrica ecclesiæ*, a special corporation with special funds for the upkeep of the buildings of a parish, which is practically unknown in the United States; (7) all religious houses including those of exempt religious with the exception (a) of those religious who depend for their livelihood entirely on alms. The Mendicant Orders in the United States do not actually depend on alms, but mostly on payment for services they render.

Whether there are perhaps some houses of Sisterhoods who lead a contemplative cloistered life and depend on alms only, we do not know; many of them derive their living from some work or other; (b) exempted from the seminary tax are those religious houses which have a college for teachers or a school attached to their houses. Vermeersch-Creusen (*Epitome*, II, n. 690) are of the opinion that any Catholic school, college, academy, or minor seminary for aspirants to the religious community, are justly to be considered schools for the common welfare of the Church. The parishes united to a religious house are obliged to pay the seminary tax like all other parishes, as is evident from Canon 1356, § 1.

#### GOVERNMENT AND ADMINISTRATION OF SEMINARIES

The bishop has the right to pass such regulations concerning the details of the proper administration, government and advancement of the diocesan seminary as he thinks necessary or useful and to enforce the exact observance of his ordinances, without prejudice to the precepts which the Holy See may have given for special cases.

The bishop should take special care to visit the seminary frequently in person, to watch zealously over the classical, scientific and ecclesiastical education of the seminarians, and to acquire a thorough knowledge of the character, piety, vocation and progress of the students, especially on the occasion of sacred ordinations.

Each seminary shall have its statutes approved by the bishop, which shall state what things shall be done and observed by both the students who are educated in the seminary with the hope that they will serve the Church and the men who devote themselves to the training of the young men.

The entire government and administration of interdiocesan or regional seminaries is determined by the regulations given by the Holy See (Canon 1357).

The Code gives the bishop complete control over the seminary of his diocese, but he is obliged to appoint officials and committees for its government and administration, as prescribed in Canons 1358-1360. The bishop is commanded by Canon 1357 to visit the seminary frequently in order to ascertain in what manner the teaching in the various subjects is done and to obtain knowledge of the character and habits of the seminarians, especially of those who are soon



to be promoted to orders. The spirit of the law is that the bishop shall consider the seminary as a most important part of his episcopal cares, shall place in charge capable men interested in the work so that he may be able with their help to provide for satisfactory management, teaching and discipline, and shall obtain through them reliable information concerning the seminarians.

By order of the present Holy Father, Pope Pius XI, the Sacred Congregation of Seminaries and Universities issued a decree (February 2, 1924) which commanded the bishops to make a report to the same Sacred Congregation once every three years on the status of their seminary according to the questionnaire attached to the decree. The triennials begin with January 1, 1924. In the first year the bishops of Italy, France, Spain and the adjacent isles, in the second the bishops of the other European countries, and in the third the bishops of all America are to make the report. If after the report to the Sacred Congregation a text book in the seminary is changed, report of this fact is to be made immediately.

#### OFFICIALS OF THE SEMINARY

Care should be taken to have in every seminary a rector who has charge of disciplinary matters, professors who do the teaching, an *economus* who takes care of household affairs (and who should not be the same person as the rector), at least two ordinary confessors, and a spiritual director (Canon 1358).

To the offices of rector, spiritual director, confessor and professor of the seminary are to be appointed priests who are qualified, not only by their learning, but also by virtuous life and prudence, and whose word and example can benefit the seminarians. Attention is drawn to Canon 891 which forbids the superior of a seminary or college to hear the confessions of the students, unless the students themselves request the superior to hear their confession; they are not to do so except for grave and urgent reason and in particular instances only; they may not choose the rector or superior as their regular confessor. The rector of the seminary is the superior of the house, and must be obeyed by all in the affairs proper to his office (Canon 1360).

Besides the ordinary confessors, other confessors shall be designated to whom the students may have free access. If the confessors

live outside the seminary, and a student requests that one of them be called, the rector must call him without in any manner inquiring into the reason for the request and without showing any displeasure at the request. If the confessors live in the seminary, the seminarians shall have free access to them, without prejudice to the discipline of the seminary. When there is a question of admitting a seminarian to orders or of discharging him from the seminary, the vote of the confessors must never be asked (Canon 1361).

As the few general rules of the Code on the offices of the rector, *economus*, spiritual director, professors and confessors are not sufficient to determine the precise details of each one's office the statutes of the seminary must outline their respective rights and duties. The Code (cfr. Canon 1357) demands that every seminary shall have its laws or statutes approved by the bishop.

#### TWO COMMITTEES FOR DISCIPLINE AND ADMINISTRATION OF THE SEMINARY

There should be appointed two committees in diocesan seminaries, one for discipline and the other for the administration of the temporal goods. Each committee shall consist of two priests chosen by the bishop after consultation with the Cathedral Chapter (or in dioceses where there are no Chapters, after consultation with the diocesan consultors). The following may not be elected to either committees: the vicar-general, priests of the bishop's household, the rector of the seminary, the *economus*, and the ordinary confessors. The members of the committees hold office for six years, and within that term they should not be removed from office except for grave reasons; they may be re-appointed. The bishop must consult the committees in affairs of importance (Canon 1359).

The Council of Trent (Sess. XXIII, cap. 18) demanded that there be two committees for the government and the administration of seminaries, but the manner in which the members were to be appointed and the number of men for the committee on the temporalities of the seminary differed from the regulations of the Code. Canon 1359 prescribes that the members of the committees be chosen by the bishop in consultation with the Cathedral Chapter (or, as in the United States, the diocesan consultors): where-

fore, the consultors should proceed after the manner of an election in endorsing or rejecting men proposed for the committees. Since consultation only—not consent—of the consultors is required, the bishop may appoint a man who did not get the plurality of votes of the consultors. Vermeersch-Creusen (*Epitome*, 2nd ed., II, n. 693) discuss the question whether the bishop acts invalidly by not consulting these committees in important affairs, and say that he does act validly because Canon 1359 does not demand consultation under pain of invalidity. However, he does act invalidly according to the interpretation by many canonists of Canon 105, which states: "If the consent of others is required, the superior acts invalidly in opposition to their vote; if consultation only is demanded, it suffices for the validity of the action that the superior hears those persons." In the commentary on this Canon, Vermeersch-Creusen (*Epitome*, I, n. 194) say "it suffices for validity that those persons are consulted, but is it also *necessary* for validity that they are consulted?" According to Vermeersch-Creusen, the Committee for the Authentic Interpretation of the Code has been requested to interpret officially the meaning of the phrase of Canon 105: "if consultation only is demanded, it suffices for the validity of the action that the superior hears those persons." Whatever the answer may be, the present wording of Canon 105 seems to say indirectly that the consultation is necessary for validity.

Before the promulgation of the Code, there were decisions of the Holy See which state that the action of the bishop in certain affairs without consulting the committees are invalid—*e.g.*, the decision which states that the act of annexing benefices to the seminary without the consultation of the committee on temporalities is invalid (Sacred Congregation of the Council, February 14, 1544); and another which states that the bishop cannot appoint the rector and other officials of the seminary without consulting the committee (Giraldi, III, pp. 983-984; Blat, *Commentarium*, lib. III, n. 241).

The rights and duties of the two committees are not specified by the Code except that they are to be consulted in important affairs—the committee on discipline in affairs that concern the government of the seminary, and the committee on the temporalities in matters pertaining to the administration of goods and property, buying and selling, receipts and expenditures of the seminary. A decision of



the Sacred Congregation of the Council (cfr. Blat, *Commentarium*, lib. III, n. 241) decreed that the bishop was obliged to consult the committee on discipline in the framing of the rules for the seminary, in the reception of seminarians, appointment of professors, confessors, text-books, punishment and dismissal of disorderly students, visitation of the seminary, and other similar affairs. In another instance, the Sacred Congregation of the Council was asked to decide whether the bishop must consult the committee on temporalities in a great many particulars of the financial administration of the seminary. Without replying to the detailed question, the Sacred Congregation merely answered that the bishop must consult the committees in matters pertaining to the teaching, discipline, and life, as well as in affairs of administration of the temporalities.

In many dioceses the bishops have put the diocesan seminary in charge of some religious community. Some canonists are of the opinion that the bishop cannot do this without permission of the Holy See. There is, however, no law prohibiting the bishop from putting a religious community in charge and delegating to the superior the rights which he has over seminaries (*e.g.*, the appointment of the rector and other officials of the seminary). The two committees for discipline and for the temporalities of the seminary must be appointed by the bishop with the consulting vote of the diocesan consultors, unless the religious community has a privilege like that which Pope Benedict XV gave to the Society of St. Sulpice—namely, to accept charge of diocesan seminaries and manage them in spiritual and temporal affairs without the intervention of the two committees (Brief “*Antiquius nihil*,” December 23, 1921; *Acta Ap. Sedis*, XIV, 37).

There are also seminaries conducted by religious organizations which are not diocesan but receive candidates for the priesthood from various dioceses. To these the laws of the Code on seminaries (Canons 1352-1371) do not apply, but they are under the supervision of the Ordinary of the diocese in which such a seminary is located with reference to the religious teaching and the conduct of professors and students and the text-books on religious subjects, as is evident from Canon 1381.

# RITES AND CEREMONIES OF THE SACRAMENTS

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

## III. Baptism (*Continued*)

### I. EXORCISMS

As soon as the catechumen, by the mouth of his godparents, has expressed his wish to become a child of the Church, the priest begins the *exorcisms* by which he adjures the evil spirits to cease from exercising their baneful influence over the child. We know that our Lord gave His disciples power over unclean spirits, and not to them alone, but likewise to all such as should believe in Him: "And these signs shall follow them that believe: in My name they shall cast out devils" (Mark, xvi. 17). Here our Lord speaks of a temporary *charisma*, which was on a par with the gift of tongues, or that of prophecy, and so forth, which all became gradually extinct. However, besides this exceptional and gratuitous gift there was always vested in the Church a permanent spiritual authority over the world of darkness, which is exercised by a special hierarchical order (that of Exorcists).

The exorcisms which form so striking a preliminary to the administration of Baptism must not lead us to think that the Church regards the unbaptized as actually possessed by an evil spirit. Possession or obsession differs widely from the general and more or less habitual infestation or molestation of the Evil One.

However, by sin we became the slaves of Satan, so that, wherever there remain any traces of sin, the enemy finds an open field for his deleterious action. Like the exorcisms that are pronounced over inanimate objects, the baptismal exorcism is for the purpose of withdrawing the soul, and more particularly the body, of the child from the dominion or influence of the enemy.

St. Augustine explains this in one of his addresses to the catechumens, pronounced on the day on which they were taught the Creed (*in traditione symboli*): "We were brought low, became mortal, were filled with fears, with errors. . . . This is the reason why, as ye have seen today, as ye know, even little children

undergo exsufflation and exorcism, to drive away from them the power of the devil, their enemy, who deceived man that he might possess mankind. *It is not, then, the creature of God that in these infants undergoes exorcism or exsufflation, but he under whom all are that are born with sin . . .*" (*Ad catechumenos, De Symbol., ii.*)

This passage proves among other things that in St. Augustine's day exorcisms were nothing new. Other ecclesiastical writers of those early times frequently allude to like ceremonies. As a matter of fact, the exsufflation and laying-on of hands, which invariably accompany all abjurations of the powers of darkness, are directly traceable to the Apostles and even to our Lord Himself. From the fourth century, at least in the Roman Church, the form of words used in the ordination of Exorcists was as follows: *Accipe potestatem imponendi manus super energumenos sive baptizatos, sive catechumenos.*

The words *exsufflatio* and *insufflatio*, though their meaning is not identical, are used indifferently to describe the action of the priest when he breathes on the catechumen. But at one time, in some churches at least, the *exsufflatio* consisted in that the catechumen himself *breathed out*, as if, by expelling the air from his lungs and nostrils, he were also driving the evil spirit from him. At the present time, according to the Roman Ritual, even in the Baptism of adults, the priest alone breathes gently upon the face of the candidate, after which he says: "Go out of him (or her), thou unclean spirit, and give place unto the Holy Ghost, the Paraclete." This adjuration of the evil spirit is an authoritative act of the part of the priest, and more than a prayer or wish; he is here truly a *spiritualis imperator*, as he was told by the bishop, when he received the minor order of Exorcist, though we may choose rather to bring the insufflation in relationship with the latter half of the abjuration and look on it as a material symbol of the coming of the Holy Spirit.

After the insufflation, salt is blessed and a few grains put in the mouth of the child. The *creatura salis* is first exorcized in order that it may itself become a "a salutary sacramental to drive away the enemy." It is "a symbol of heavenly wisdom and a token of divine mercy unto everlasting life."

The symbolism of salt is obvious. Our Lord told the Apostles that they were to be the salt of the earth. By their preaching and their



example they preserve the moral health of mankind, even as material salt preserves and seasons the food of our body. The Fathers of Trent explain that, when salt is put into the mouth of the catechumen, the meaning is "that by the doctrine of faith and the gift of grace he should be delivered from the corruption of sin, experience a relish for good works, and delight in the food of divine wisdom" (*Catech. Concil. Trid.*, lxv.).

After yet another exorcism the priest marks the candidate with the sign of the cross, and, laying his hand on his head, he prays that God would vouchsafe to enlighten him with the light of His wisdom, cleanse him, and sanctify him.

## II. PROFESSION OF FAITH

The prayers and ceremonies which we have so far described have taken place in the porch or narthex of the church, even as in olden times the unbaptized had to remain somewhere near the entrance of the sacred edifice. Laying his stole on the catechumen, the priest now leads him into the church with the words: "N., enter into the temple of God that thou mayest have part with Christ unto life everlasting." This is also the moment when the neophyte makes a solemn profession of faith by the mouth of his godparents, who, together with the priest, recite aloud the Creed and the Lord's Prayer. This is all that has survived of the solemn function of the Wednesday in the fourth week of Lent, when the catechumens were taught the Creed and the Lord's Prayer. Before the procession enters into the baptistery, the priest pronounces a last exorcism, after which, wetting the thumb of his right hand with his saliva, he traces a cross upon the ears of the child, repeating at the same time the words of our Lord to the man born blind: "Ephpheta, that is, be opened"; and sealing in like manner the nostrils of the child, the priest adds: "for an odor of sweetness. But thou, devil, begone, for the judgment of God is at hand." After this the candidate makes a public and explicit renunciation of Satan, his works and his pomps.

In olden days athletes were wont to anoint their bodies before entering the arena. The catechumen who renounces Satan is only at the beginning of his struggle, and the battle will be a life-long one. Hence, he too must be strengthened for the strife. Consequently, "the candidate is anointed with holy oil, on the breast and between

the shoulders, as one that wrestles for God, to use St. Ambrose's expression" (*De Sacram.*, I). Thus are prize-fighters wont to besmear themselves with oil. Or, as Innocent III says in a Decretal on the Holy Unctions: "The candidate is anointed on the breast, in order to receive the gift of the Holy Ghost, to cast off error and ignorance and to acknowledge the true faith . . . whilst he is anointed between the shoulders, that he may . . . lay aside indifference and sloth and become active in good works . . ." (St. Thomas, *Summa*, III, Q. lxvi, art. 10, ad 2).

All the preliminaries are now over. However, before he is plunged into the "laver of salvation," the candidate must confess once more the faith that is in him. Three times he answers *Credo* to the questions of the priest, couched in the words of the Apostle's Creed.

This ceremony was a much more solemn affair in the early centuries. In Rome the profession of faith was made at the *Ambo*, as we gather from what St. Augustine relates of a certain Victorinus, "an aged man, most skilled in the liberal sciences." Now, "when the hour was come for making profession of his faith—which at Rome they who are about to approach to Thy grace (in Baptism) deliver from an elevated place, in the sight of all the faithful, in a set form committed to memory—the priests offered Victorinus (as was done to such as seemed likely, through bashfulness, to be alarmed) to make his profession more privately: but he chose rather to profess his salvation in the presence of the holy multitude. For it was not salvation that he taught in rhetoric, and yet that he had publicly professed. How much less then ought he to dread Thy meek flock! . . . When then he went up to make up his profession, all . . . whispered his name to one another with the voice of congratulation . . . and there ran a low murmur through all the mouths of the rejoicing multitude: 'Victorinus! Victorinus!' Sudden was the burst of rapture that they saw him; suddenly were they hushed that they might hear him. . . ." (*Confess.*, XIII, 5, Pusey's translation).

It would seem, however, that all catechumens were not equally brave or word-perfect, especially the children whom St. Augustine encourages thus (*Sermo ccxiii*, discovered and published by Dom G. Morin in *Revue bénédictine*, 1914): "Let none be afraid, let

none from fear fail to recite the Creed. Be full of assurance: we are your father, we do not carry about the ferules and rods of school-masters. And, if someone should make a mistake in the words, let him make done in his faith" (*si quis in verbo erraverit, in fide non erret*).

When the candidate has publicly professed his faith, the priest asks him by name: "N, wilt thou be baptized?" Only after an explicit "*Volo!*" (I will), may the priest proceed with the rite of Christian initiation.

### III. BAPTISM

"Unless a man be born again of water and the Holy Ghost, he cannot see the kingdom of God" (John, iii. 5). Water is the divinely appointed means of spiritual regeneration. Plain, natural water is sufficient, for the element is sanctified by the very use we make of it in the Sacrament. Thus, the deacon Philip baptized the eunuch of the Queen of Ethiopia in a pool by the wayside. However, at a very early date the Church began to consecrate the water of the baptismal font. Tertullian speaks of the font as having been endowed with a medicinal virtue through the intervention of an Angel, so that "the spirit is corporeally washed in the waters and the flesh is in the same spiritually cleansed" (*De bapt.*, iv). St. Cyprian (*Ep. ad Januar.*) is even more explicit: "The water must itself be purified and sanctified by the priest that so it may have power to cleanse from sin those who bathe therein" (*Oportet ergo mundari et sanctificari aquam primo a sacerdote, ut possit baptismo suo peccata hominis qui baptizatur abluere*). When speaking of the baptism of blood, the African bishop says (*Ep. lxxiii*): "Blood has no less power to cleanse souls than water, even though it be blessed with solemn words" (*non minus ad lavacrum animæ sanguinem efficacem quam sanctificatas verbis solemnibus aquas*).

As in the early centuries Baptism was generally given by immersion, St. Paul likens it to a burial: "Know you not that all we who are baptized in Christ Jesus are baptized in His death? for we are buried together with Him by Baptism into death, that, as Christ is risen from the dead . . ., so we also walk in newness of life" (Rom., vi. 3, 4).

The Roman Ritual prescribes that the priest should three times



pour the baptismal water over the head of the child whilst saying: "N, I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

Immediately afterwards the priest anoints the neophyte on the top of the head. This rite was formerly called *chrismatio*. As soon as this was done, the bishop—in Rome the Pope Himself—performed another unction on the forehead of the neophyte accompanied by an invocation of the Holy Ghost. This was called *consignatio*—that is, a signing or sealing with the Cross and the Holy Ghost. In other words, confirmation followed close upon Baptism.

After anointing the neophyte with chrism, the priest covers him with a white cloth, symbolic of the purity that now adorns his soul: "Receive this white garment, and see thou carry it without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have life everlasting."

Formerly, on emerging from the font, the catechumens were draped in a white garment by their godfather or their godmother, and this robe was worn during the whole week of Easter. Hence the following Sunday was called *in Albis* (Sc. *depositis*), the Sunday "when the whole garment was laid aside"—"*ita tamen*," says St. Augustine, "*ut candor qui de habitu deponitur semper in corde teneatur*" (*Sermo. I in Oct. pasch.*).

A lighted candle, the emblem of faith and charity, is then placed in the hand of the new Christian. The last words addressed to him sound a warning note, for the allusion is to the wise and the foolish virgins. With what emotions have we not all of us frequently uttered those words! Here is an innocent child of God, its soul protected with a shining panoply of weapons forged and burnished in the armory of the Holy Ghost. Soon they shall be wanted: the enemy is not dead, nor does he admit his defeat. Life is before the child—what joys and sorrows, holiness and sin it may hold in store! Hence we pray that the neophyte may keep his Baptism so as to be without blame, and may keep the commandments of God to the end, that when the Lord shall come, he may meet Him in the company of all the Saints in the heavenly court and live for ever and ever.\*

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\* The next article of this series will deal with "The Rites and Ceremonies of Confirmation."

## ANSWERS TO QUESTIONS

### VOTER CASTING BALLOT IN HIS OWN FAVOR IN CANONICAL ELECTIONS

*Question:* When I read Father Woywod's question and answer relative to Canon 170 in this month's HOMILETIC, I thought he had framed the question with a view to another to be considered next month. The question that he put to himself is not the one that I wished to have considered. His is readily solved by everybody. It seems quite obvious that an election is valid when a voter who casts a vote for himself has "an overwhelming plurality in his favor." As a matter of fact, it is valid if he has only a majority of two.

The real difficulty is found when a voter who votes for himself gains a majority of only one vote. It is his vote that carries the election. But only he knows this. There may be suspicions that he has voted for himself, but there is no way of finding out that he has done so and of proving it. And so he obtains possession of an office—let us say, the office of prior or provincial. As his vote was invalid, he has acquired the office unjustly. I maintain, and it was maintained by others at the last general chapter, that he is bound to make restitution by resigning the office. This, of course, need not be done in a way that would reveal his act in the election. Or he could go to his superior, state the case in confidence, and let him act as prudently as he can. I know of an instance in which a man elected himself to the office of provincial, then had a qualm of conscience and went to the General to whom he explained that, had he not done as he did, a good-for-nothing man would have been elected. The General thereupon appointed another. The men of the province knew nothing about it.

So, you see that the question is more than one of Canon Law. It belongs also to moral theology, to the treatise on justice and right, and particularly to restitution. It will be well worth while to have it considered as a moral question. For I have heard men say there is no obligation to make restitution.

In the consideration of the question some thought might be given to the by-question of the validity of acts (*e.g.*, receiving professions, etc.) by a prior or provincial elected by his sole vote. My own solution and that of others is that these acts are invalid *in se*, but that the professions, etc., are valid because the invalidity of the election must be known.

RELIGIOSUS.

*Answer:* The Editor of this Department always welcomes fair criticism of his answers and disagreement with his opinion, but he must resent the implication that he has ever deliberately misquoted the questions of the correspondents to avoid answering what they asked for. We do not have on file the original letter of our correspondent, and therefore cannot say who is to blame because the answer did not cover the point of the question. We often have to

shorten the questions for lack of space, or for the purpose of bringing out more clearly the point at issue, or sometimes to eliminate offensive phrases; but, if we consider the questions at all proper for the public, we never try to evade an issue, but answer the point in question to the best of our ability and with all sincerity.

Our correspondent is right in stating that there is a real difficulty when the person voting for himself has but a mere plurality, *i.e.*, half the number of all votes cast plus one, his own. That the election is invalid, follows as a logical conclusion from Canons 101 and 170, because there is need of a plurality of valid votes to effect the election. The fact that the cause of invalidity is unknown, and that after the destruction of the ballots the election cannot be proved to have been invalid, does not make the election valid, as is evident from Canon 16. Are the acts of an invalidly elected superior invalid, when the invalidity is known only to the one elected and perhaps a few others? No, because the Church supplies jurisdiction when there is a common error concerning the jurisdiction, as Canon 209 states. The supplying of the jurisdiction does not permit the one elected by his own fraud to continue in the exercise of jurisdiction, for, according to an old-established axiom of law, nobody may use his fraud to his own advantage.

He is, therefore, under obligation to abandon the office of which he has fraudulently gained possession, and his illegal act makes him ineligible to be appointed to that office, for he can be considered as guilty as those who by their own authority usurp an ecclesiastical office, and who in Canon 2394 are disqualified for that office in future. The surrender of his illegal occupation of the office should not be called restitution, for that term does not exactly express the obligation in the case; however, it does not matter what term is applied to the obligation of undoing what one has accomplished through fraud, since the duty to do so is certain. Since his wrongdoing is secret, he may, of course, protect his good reputation as best he can in making reparation for his offence.

#### CONCERNING THE MARCONI-O'BRIEN DECLARATION OF NULLITY

*Question:* I have been a constant reader of the HOMILETIC AND PASTORAL REVIEW for a number of years, and therefore am a little distressed



when I find such an obvious falsehood as that contained on page 1231 of your August number for this year.

You assert that Mr. Marconi and Miss O'Brien agreed that they might invoke the law of the Church of England for a divorce.

It is true that the law of England and the law of the Church of England (post-Reformation) were for many years the same, but the post-Reformation Church of England has inherited the ancient Catholic law with regard to Holy Matrimony, and does not countenance divorce in any form, whereas the English State departed from Catholic custom in the 19th century in a number of particulars, notably allowing divorce for various reasons, and allowing the marriage of the "deceased wife's sister." The Church of England remains firm against the new laws, and has had no legislation of any kind dealing with these matters. To say, therefore, that they will invoke the law of the Church of England for divorce is obviously untrue, as no such law exists.

In view of the excellence of your REVIEW, I cannot understand how such a statement came to be published, and hasten to bring it to your notice.

READER.

*Answer:* The above communication came from India and was late in reaching the writer, which explains our answer at this late date. We were not dealing with the law of the Church of England nor with the civil law of England, but were merely summing up the matrimonial case from the pages of the *Acta Apostolicæ Sedis* as briefly as possible. We should possibly have put some of the phrases in quotation marks, for, in the testimony of the witnesses quoted in the case, divorce "according to the law and the Anglican confession" is spoken of. Evidently Miss O'Brien was mistaken when she thought that both the law of England and of the Anglican Church admit divorce. Her mistaken view of the law of the Church of England does not, however, alter the fact that she agreed with Mr. Marconi to get a divorce if they later on should find it very difficult to live together. Mr. Marconi evidently knew the law of the Church of England, for he testified that he knew that the form of the ritual of the Anglican Church makes the parties promise to be faithful to each other until death parts them, but he says he also knew it to be a matter of fact that the Anglican Church tolerates divorce and blesses the new marriage of divorced persons. Whether he is right or wrong, we do not know.

As far as the Catholic Church is concerned, it does not make any difference in the Marconi-O'Brien annulment case whether the Church of England stands absolutely firm against divorce or does

not. The Catholic Church cannot consider a marriage consent good and valid if the parties give that consent under a prior agreement that either party may divorce the other in the event that he or she should find married life to be disagreeable. One might object by saying that a great many people—especially in the United States where divorces are so easily obtained from civil courts, and are actually very numerous—contract marriage with this knowledge and the above-mentioned intention, and therefore their marriages are not true marriages. The Code of Canon Law states that the consent of the parties is always presumed to be in harmony with the words by which they express the marriage consent, but, if one or both parties by a positive act of the will do exclude an essential feature of Christian marriage (*e.g.*, its indissolubility), their marriage in conscience and before God is no marriage, even though the mind contrary to the true marriage was not manifested and could never be proved (cfr. Canon 1081).

#### AUTHORIZED WITNESS OF MARRIAGE

*Question:* Is there any foundation in law for the opinion one hears at times expressed by priests that a pastor by reason of his office may witness marriages validly at least in any place within his diocese? May an assistant priest, by reason of the faculties which give him authority to administer all the sacraments in the diocese of the delegating bishop, assist validly at least at marriages anywhere in that diocese? PAROCHUS.

*Answer:* A pastor by appointment to his office has from the moment of taking possession of his office pastoral jurisdiction over the Catholics who have a domicile or quasi-domicile in his parish. In reference to marriage, the Decree "Ne Temere," and later on the Code of Canon Law, gave him the right to witness marriages of persons who have lived at least one month in his parish. Under the law of the Council of Trent a pastor had authority to witness the marriage of his parishioners (by domicile or quasi-domicile) anywhere, even outside his parish and his diocese. If neither party was his parishioner by domicile or quasi-domicile, the pastor even in his own parish church could not validly marry the parties without delegation from their proper pastor. This was the law where the Decree "Tametsi" of the Council of Trent was in force. In the United States, with the exception of a few districts, the

"Tametsi" of the Council of Trent was not in force; and, wherever that law was not in force, Catholics could be validly married by any priest—in fact, for validity it was not necessary to marry before a priest. The "Ne Temere" Decree made a radical change in this matter to the extent that since Easter Sunday, April 19, 1908, Catholics of the Latin Rite cannot validly contract marriage unless they do so in presence of two witnesses and a pastor or another priest delegated either by a pastor or a bishop. Besides, contrary to the "Tametsi" of the Council of Trent, the pastor must witness the marriage within the territory of his parish, but there he can validly witness marriages, not only of his own parishioners but also of strangers. The delegation of priests by pastors and bishops is much restricted, and general delegation is invalid with the exception of the delegation of assistant priests who may be delegated for marriages generally within the territory of the parish where they are appointed as assistants. The Code of Canon Law embodied these points from the Decree "Ne Temere."

From what has been said it follows that a pastor can validly witness marriages within the territory of his parish only, and assistant priests who have been delegated either by the bishop or by the pastor to assist at marriages are delegated only for the parish in which they are appointed assistants to the pastor. In the general faculties to administer all the sacraments that priests can administer, the faculty or delegation to witness marriages is not comprehended, as was declared by the Holy Office, September 7, 1898 (cfr. Génicot, *Theol. Moral.*, 5th ed., II, n. 497).

#### READING OF FORBIDDEN BOOKS FOR SCHOOL PURPOSES

*Question:* In a certain secular College, as part of the English course, the students are asked to make a study of novels from books placed on the Index—*e.g.*, works of Victor Hugo, Anatole France, De Maupassant. Many pupils buy the books and retain them contrary to the provisions of Canon Law (cfr. Canon 1398, § 1). How should a confessor advise a Catholic student in such a case?

CONFESSARIUS.

*Answer:* The confessor can do little or nothing in the matter, for the students will claim that they have an excuse to get and read those books because they need them for their school work. That is no excuse if the books are forbidden because of immoral or irre-



ligious tendencies, for such reading will inevitably have a bad effect on the minds of the young readers, although very likely they do not notice the danger nor, if their attention is drawn to it, will they admit that there is any danger in the reading which they have done. To insist that they either stop such reading or go without absolution, would not be prudent under the circumstances. Since this matter is a public affair, the priest should report the matter to his bishop, for he may have influence to stop the teacher from asking Catholic students to read books which are objectionable to Catholic faith or morality. If that cannot be obtained, Catholic parents have no right to send their children to such a school. The fact that things of this kind happen in non-Catholic schools is but another argument that Catholic young people should be educated in Catholic schools.

#### HOW IS THE GRAVITY OF SINS AGAINST THE RELIGIOUS VOWS OF POVERTY TO BE DETERMINED?

*Question:* The vow of poverty in all religious organizations obliges the religious not only to use none of the property of the community without permission from the superior, or to dispose of it in any way other than has been permitted to them, but also to abstain from accepting and using at their discretion donations in payment for work, or acquired by them in any way whatsoever without permission from their superior. The sacrifice of independence in these matters is great and burdensome, for even the poorest of the poor in the world may do as he pleases with the things material which he earns or gets in any legitimate way. Now, if a religious who has made himself dependent on the permission and consent of his legitimate superiors in the community in the use of all temporal goods, acts independently and uses and disposes of things at his own will, he breaks the promise he made to God. How is the gravity of sins against the vow of poverty to be judged?

RELIGIOSUS.

*Answer:* Some sins may violate the vow of poverty only, others both justice and poverty. If a religious appropriates money or other goods belonging to the community, using and disposing of them at will without the permission of his superior, he sins both against justice and the vow of poverty. If, however, the sin is against the vow of poverty only (as in personal donations which he accepts and uses and disposes of without permission), the sin has not the double malice of injustice and sacrilege. Moralists are quite unanimous in determining the gravity of transgressions which violate both justice and poverty by applying the same rules to these

sins as to the sins against justice generally. A sin will be grave or venial according to the amount and the financial condition of the religious house against which the injustice is done. The relative *materia gravis* is considered sufficient, and we have not seen one among a fairly large number of the best-known moralists whose works we consulted who holds that the *summa absolute gravis* may be taken to determine the gravity of a sin which violates both justice and poverty. This is rather perplexing, for most moralists agree that in sins of injustice against a corporation the *summa absolute gravis* is to determine the gravity of sins, unless the corporation consists of very few persons and is quite poor in its corporate property. Logically, the same principle should be applied to corporations, whether secular or ecclesiastical.

In transgressions of religious which violate the vow of poverty only, moralists do not agree whether the gravity of these sins is to be judged by the rules of sins against justice or by the more or less severe poverty prescribed by the rules and constitutions of the various religious organizations. Most moralists whom we have consulted declare themselves in favor of applying the rules of sins against justice. They say that, whereas sins against justice consist in taking, using, and disposing of property against the reasonable will of the owner, sins against poverty are similarly committed by accepting, using and disposing of things temporal against the will or without the permission of the superior. Since there is no injustice committed but only the vow of poverty violated, the authors who apply the rules of sins against justice to violations of the vow of poverty say that in the latter case the *summa absolute gravis* determines whether or not the violation is a grave sin against poverty, unless the rules or constitutions of some religious organization specify what constitutes a mortal sin against the vow of poverty.

Some moralists are of the opinion that transgressions of the vow only should not be judged by the rules of injustice, but rather by the more or less severe vow of poverty which the religious organizations profess according to their rules or constitutions. This opinion appears to be more logical than the one which applies the rules of injustice. However, it has not met with great favor among authors on moral theology. The reason probably is that it is very difficult to ascertain just how severe the poverty professed in the

various religious organizations is to be adjudged. Marc (*Theologia Moralis*, II, n. 2158), who follows this opinion, comes to the conclusion that in a strict Order like that of the Capuchins, 1½ francs (about 30 cents before the European war) would constitute a grave violation of poverty. Bastien (*Directoire Canonique*, nn. 253-256) also holds that sins against poverty only should be judged exclusively by the degree of poverty vowed in the respective religious organization. If that rule can lead to conclusions like that of Marc, it is evidently too vague and arbitrary to form a good rule of conscience. It is preferable, therefore, to follow the more commonly accepted opinion of judging violations of the vow of poverty by the same rules as the violations of justice.

STANISLAUS WOYWOD, O.F.M., LL.B.



## COMMUNICATIONS FROM OUR READERS

### Church Door Collections

EDITORS:

After reading *The Financial Problem*, by Msgr. Belford, in the HOMILETIC for October, I cannot refrain from writing to you some of the thoughts in which it has more and more confirmed me.

The envelope plan and budget system should, to my mind, through the proper working of method in its application, reduce to a minimum or eliminate the "money talk" on Sunday. Such a method, I'm sure, Father "Billy" Orr would endorse most heartily. He would welcome it as a great help in promoting his specialty of "raising money for church purposes without giving scandal."

It would seem that the "money talk" necessity, if that it may be called, runs contrary to the principle that the material is subordinate to the spiritual. The priest goes to the altar to offer Mass, give an instruction, and administer Holy Communion. The people come to assist at Mass, hear the instruction, and receive Holy Communion.

Only too often such a program is spoiled. The priest is distracted with the thought of how he can best put over some money appeal. The people come from the church for another week with scarcely a decent recollection of anything but some financial project that was or will be.

As to the people who contribute, I really believe they are wonderful in their generosity toward any worthy project or need which they understand. Perchance the religious indifference of which the article makes mention is due, to a great extent, to the fact that unconsciously the people begin to feel that the Mass, Sacraments and right instruction are but a smoke-screen for advancing the ever-recurring subject of finances and money and still more money.

Why can it not be arranged that the three big departments of parish work, the spiritual, social and material or financial, stand on their own merits and operate as such? Personally, I am convinced that an instructed people and a coöperating body (say, of men from the Holy Name Society) would make "money talk" as such on Sunday quite unnecessary. From my own limited experience it seems to me that an understanding people and a group of Holy Name men will do three wonderful things for the welfare of the parish, namely, eliminate money talk, bring more money to the parish, and please and edify the people.

The right number of men, and the right kind, can get the promise cards for the envelopes, and instruct the people when they call upon them, better and more effectively than much money talk from the pulpit. When the men in pairs visit the individual and explain the needs of

the parish and ask for something definite and in proportion to the possibilities of the one solicited, the financing of the parish becomes more of a personal matter to the parishioner than it can ever be when the same matters are spoken on Sunday by the priest for all the people, whether present or absent.

Three "selling points" for this might be suggested as sure winners with the people: (1) the "no more money talk" reward would please immensely; (2) the assurance that the method would bring in a sufficiency would be consoling and encouraging; (3) the fact that the plan would furnish greater opportunity to the priests for rendering spiritual service to the parishioners.

To go a step further—yet, trusting I will not fall under interdict or suspension—I should like to say that I would be in favor of eliminating the green-lined basket. Rather I might say I would find a neat and, I trust, efficient substitute for it. What I say in this supposes an organized and going parish. I believe some priest in Ohio tried this some years ago. I have lost the article and his name, or I would write first to get his results. Perhaps it did not work or we should have heard more of it.

I think that proper receptacles to receive the envelopes placed conveniently in the church would gather in the envelopes quite as efficiently as the basket and usher method. Perhaps even greater generosity on the part of the people would be the reward for greater spiritual service through the time thus saved at the Offertory for both ushers and people. The offerings of the people can be made in any way and at any time, provided they are made. That they should be gathered just at the Offertory is scarcely essential. If it be objected that the basket gets loose money as well as envelopes, I would suggest that envelope holders with pencils be placed in the pews, and an envelope with name and amount can be placed in the boxes prepared for them in the church.

I would not eliminate the special offerings (say) for Mission Sunday and such like. This not alone because of the need for money for such special purposes, but also because of the educational feature which their announcement and explanation means to the people. Such special occasions, however, are beyond what we commonly understand by money talk for parish purposes.

There is no use intruding further upon your time in this matter, and I feel as though I should apologize for what I have thus far written. Would, however, that we might place the Mass and instruction and administration of Holy Communion where they belong on Sunday unto the good of souls and religion, and at the same time find a way and a means to keep the financial and social side of parochial life from suffering!

Sometimes it occurs to me that the sacrifices now made by the people are because of an almost inbred faith and love of God and His church,

but that the spread of indifferentism means that, when faith is weakened, we shall be forced to see the light and realize that we have paid too much for what we thought a gain in sacrificing time for instruction and teaching in things of doctrine for the advancing of financial needs and projects.

Be all this as it may, may God help His church in such a way that the growth in things material may not be at the price of the spiritual! And may the good people in seeking or promoting the material not miss that which is spiritual and eternal!

With sincere appreciation of the article of Msgr. Belford and his good friend, Father "Billy" Orr, and all good wishes for the HOMILETIC, I am,

Sincerely in Christ,

A READER.



## CASUS MORALES

### Obsession and the Validity of the Sacraments

By A. VERMEERSCH, S.J.

*Case.*—A good, virtuous parish-priest, whom we will call John Baptist, suffered much from obsessions. For a number of years, in consecrating at Mass, in giving absolution, in baptizing infants, etc., he formed conditional intentions similar to the following: "My will is to consecrate, to absolve, to baptize, to give Extreme Unction, only if God, who knows everything, even the future, sees that next year a curate shall be appointed in my parish." After long and painful efforts, John Baptist was able to free himself from such a strange practice, but, as was natural, great anxieties remained on account of so many conditional actions or administrations in the past. No doubt, he reflected, if I had had a clear consciousness of the danger of acting invalidly, I certainly would not have done so, because I think, at least, that my chief intention was to administer validly the Sacraments and to offer up validly the Holy Mass.

Concerning such a case, *two questions are proposed*:

- (1) Were the past actions and administrations of our friend valid or void?
- (2) What is the best advice that can be given to help him?

*Preliminary Considerations.*—(i) Even a priest who has made only elementary studies in Moral or Pastoral Theology, cannot be so ignorant as to believe that any Sacrament (except Matrimony) could be validly performed when it depends upon a condition to be fulfilled in the future. The reason for that is so simple. Whoever sets such a condition, does not at that moment perform the Sacrament, and, at the time when the condition is fulfilled, there is no longer a sacramental sign operating the sacramental effects.

However, in the present case, John Baptist did not subordinate the sacramental effects to a future event, for he was appealing to the present knowledge of the all-knowing God. Doing so, he acted, no doubt, unlawfully, because what God knows is not revealed to us, and consequently it would be impossible for us to appreciate the value of the Sacraments until a year was completely past. But, after a year, we should be able to verify the condition, and to know what God saw at the moment of the conditional administration.

Therefore, if John Baptist were not troubled by obsessions and anxieties and had acted with calm decision, we should have given

him the counsel to judge from the nomination of a curate if his actions were efficacious or not.

But, as we have to deal with a scrupulously disquieted priest, we must continue our mental inquisition.

(ii) It happens quite often that scrupulosity is intermingled with overwhelming obsessions. Two kinds of obsession are particularly noteworthy: the obsession of swearing or blaspheming and the making of vows. The victims of such obsessions tell their confessors or spiritual directors that during the whole day they have been pronouncing blasphemies or making obligatory vows. The occasions for such blasphemies are little contradictions or also devout prayers. In the first case, some movements of impatience seem to take the form of blasphemous expressions; in the second case, it was the contrast itself that associated blasphemies with prayers and piety. Likewise, concerning vows, every idea of a good action suggested the purpose of binding the man by a formal promise. If a parish-priest is thinking about a sick man, that thought will incorporate itself in a vow of visiting the poor infirm; the idea of preaching induces the vow to make better preparations for sermon; the recitation of the Breviary is disturbed by a lot of vows to pronounce well each word, to avoid distractions, etc. And they find little remedy in the resolution or even the promise made to the confessor never to vow anything, because they also have the obsession of revoking such resolutions or promises.

(iii) What is to be said about the real existence of such blasphemies or of such vows? Let us argue by comparison. A very common fact is that scrupulous persons stand in awe of the sins they have committed because they acted with a doubtful conscience. They were examining reasons for and objections against the honesty of some words or some actions, and in the meantime they proceeded to act, compelled, as one would say, by a certain practical necessity. In such cases, what shall we, in accordance with theology, say to such poor sick souls? Our answer shall be: "Be perfectly quiet, it is not true that you acted with a doubtful conscience. You were led by the direction that was given to you to neglect such anxious hesitations." And, indeed, what is the profound reason for such answers? The reason is that the scrupulous person has, we may say, a double conscience—the one real and directed by good com-

nonsense and the indications of his spiritual guide, and the other apparent and imaginary. The anxiety of the scrupulous was caused by the error of attaching importance to a ridiculous imagination. In reality, they knew the inanity of their apprehension, but they had not sufficient courage and will-power to banish it until they were strengthened by a good director. That profound reason is applicable to the present case.

*Solution.*—The intelligent reader has already foreseen the conclusion and the reason for it. As the blasphemies and vows of those who suffer such obsessions are not real but imaginary, so all those conditional intentions of John Baptist are only a chimerical representation of a possible strange and ridiculous manner of acting. There were indeed two intentions: the one, serious and true, was only to have a valid Sacrament; the other, imaginary, was adding conditions.

Thus, to the first question our answer must undoubtedly be that John Baptist acted validly.

But, since the matter is so important, and a private solution may not be sufficient to calm John Baptist, it will be better to submit the case to the Sacred Penitentiary. The authority of its decision will be the best remedy for quieting the anxieties of our good friend, John.

## A Will Case

By T. SLATER, S.J.

*Case.*—Henry, a bitter Protestant and a rich man, had an only son, Thomas. After the death of his wife, Henry made a will leaving all his property to Thomas with the proviso that, if he became a Catholic, he was to forfeit it all, and then his property was to go to a certain hospital. The very bitterness of his father turned the attention of Thomas to the Catholic claims, which he began to study. After a time he asked James, a Catholic priest, to receive him into the Church, as he was convinced that it was the only true one; but he also asked that the reception might be done as secretly as possible so as not to reach his father's ears. James consented to receive Thomas after giving him some instruction in the faith, and allowed him to keep his reception secret. Henry died six months afterwards, and thereupon Thomas succeeded to the property left by his father. It is asked:

- (1) What rights have children over the property of their father?



- (2) Is the right to leave property by will a natural right?
- (3) Is the open profession of the faith obligatory?
- (4) What is to be said about the case?

*Solution.*—(1) *What rights have children over the property of their father?*

As long as they are in need they have a right to support, but, if they have property of their own, the father might compensate himself out of it for any expenses incurred for his children's benefit. Entailed property goes according to the entail. If the father dies intestate, the children succeed to a certain portion of the property determined by the law of the country. If the father makes a will, this settles the succession to such property as he can dispose of; in some countries positive law gives the children a legitimate part of the father's property.

- (2) *Is the right to leave property by will a natural right?*

This question is much disputed. Some hold that it is, because from the most ancient times it has been recognized among various nations, and because it is necessary as a spur to human industry. Others maintain that it is a right derived from positive law, because a disposition by will only becomes a valid transference of property after the death of the testator, and the will of a man cannot transfer property when it has ceased to operate on earth. Others hold that the right to leave property by will is at least a legitimate development of the natural right of ownership, inasmuch as the natural law gives an owner the right to dispose of his property in view of death, and nothing prevents him stipulating that his disposition shall only take effect at death. When this is sanctioned by civil law, there seems to be no flaw in the valid disposition of property (see Tanquerey, *Synopsis theologiæ moralis*, III, n. 687).

- (3) *Is the open profession of faith obligatory?*

The open profession of faith is obligatory whenever it is prescribed by ecclesiastical or by divine law. It is prescribed by ecclesiastical law in Canons 1406-1408. It is prescribed by the divine law whenever the honor of God or our own or our neighbor's good requires it.

- (4) *What is to be said about the case?*

Thomas must, of course, do nothing that would amount to a

denial of the Faith. He wishes to keep his conversion secret, not because he is ashamed of the Faith but because he fears the consequences of his father's hostility to it. That reason would not justify him in always keeping his conversion secret, but it seems sufficient to justify his keeping it secret for a time at least. If nothing occurred requiring him to make open confession of his Faith for six months, that period does not seem too long for him to keep his secret (see Vermeersch, *Theologiæ moralis principia*, II, n. 26). On his father's death six months after his conversion, Thomas succeeded to the property left him by will, in spite of the proviso that, if he became a Catholic, the property was to go to a hospital. The father had no right to penalize his son in this way for doing what his conscience and his duty to God required him to do. Whatever it be according to civil law, such a proviso is against good morals, and may be disregarded in so far as conscience is concerned. It would seem, then, that Thomas was justified in receiving and keeping the property left him in his father's will.

## ROMAN DOCUMENTS

### CARDINAL PREFECT OF SACRED CONGREGATION OF SEMINARIES AND UNIVERSITIES

The Holy Father, Pope Pius XI, states that one of the duties of the Sacred Congregation of Seminaries and Universities is to examine and approve the text-books to be used in seminaries and Catholic Universities. Since the Sacred Congregation of the Holy Office has jurisdiction to investigate *ex officio* all books and other publications and pass judgment whether their reading is or is not injurious to Catholics, and since the Biblical Commission has jurisdiction to examine, approve or reject books which deal with biblical questions, the Cardinal Prefect of the Sacred Congregation of Seminaries and Universities shall be an *ex-officio* member of both the Sacred Congregation of the Holy Office and of the Biblical Commission (*Motu Proprio*, September 24, 1927; *Acta Ap. Sedis*, XIX, 229).

### NEW PONTIFICAL SEMINARY FOR THE ISLAND OF SARDINIA

In several provinces of Italy the Holy See has erected so-called regional or provincial seminaries for the benefit of a number of small dioceses which cannot have their own seminaries for the training of priests. The same is to be done for the dioceses of the Island of Sardinia, where the Holy See directs that a seminary is to be built in the town of Cuglieri and to be entrusted to the Society of Jesus. The faculty shall have authority to confer academic degrees in philosophy and theology (Apostolic Constitution, August 5, 1927; *Acta Ap. Sedis*, XIX, 334-337).

### FIFTH CONGRESS OF THE APOSTOLATE OF SS. CYRIL AND METHODIUS

The Holy Father expresses his pleasure at the news that the Archbishop of Olmütz in Moravia, Most Rev. Leopold Prečan, the president of the Apostolate of SS. Cyril and Methodius, is to convene the fifth congress of the Apostolate at the town of Velehrad, where the Apostle of Moravia, St. Methodius, died. The Holy Father



hopes that by means of these congresses the Catholics of the Oriental and the Latin Rites will get to know each other better and be more firmly united, and that through them many of the schismatic Orientals will return to unity with the Holy See (Letter of His Holiness to the Archbishop of Olmütz, July 7, 1927; *Acta Ap. Sedis*, XIX, 340).

#### NATIONAL EUCHARISTIC CONGRESS AT BOLOGNA

The Ninth National Eucharistic Congress for Italy was held at Bologna, September 7-12. The Holy Father appointed Cardinal Boggiani as Papal Legate to preside over the Congress (Letters Apostolic, August 15, 1927; *Acta Ap. Sedis*, XIX, 342).

#### BOOK PLACED ON THE INDEX OF FORBIDDEN BOOKS

The book entitled "L'Action Française et Le Vatican," with a preface by Charles Maurras and Léon Daudet, is by order of Pope Pius XI condemned and placed on the Index of Forbidden Books (Sacred Congregation of the Holy Office, September 19, 1927; *Acta Ap. Sedis*, XIX, 347).

#### PLENARY INDULGENCE FOR RECITATION OF FIVE DECADES OF THE ROSARY IN PRESENCE OF THE BLESSED SACRAMENT

On the occasion of the National Eucharistic Congress at Bologna (Italy), September 7-12, held at the Basilica where the body of St. Dominic is kept, the Master-General of the Dominican Order requested the Holy Father to grant a plenary indulgence for the recitation of the Rosary in presence of the Blessed Sacrament. The Holy Father granted the request, and gave to the Cardinal Legate to the Eucharistic Congress an Apostolic Brief by which a plenary indulgence is granted to all the faithful for all times under condition that they recite at least the third part of the holy rosary (five decades) in the presence of the Blessed Sacrament, either while the Blessed Sacrament is exposed for veneration or hidden in the tabernacle. The Cardinal Legate, His Eminence Thomas Pius Boggiani, of the Dominican Order, received orders to promulgate this indulgence at the first solemn session of the Congress of Bologna held in the Church of St. Dominic (Apostolic Brief, September 4, 1927).

## PONTIFICAL APPOINTMENTS

Right Rev. Joseph Dinand, S.J., Titular Bishop of Selinuntia, has been appointed Vicar-Apostolic of Jamaica.

Right Rev. Edward Galvin, of the Society of St. Columba for the Chinese Missions, has been appointed Vicar-Apostolic of the new Vicariate of Hanyang in China.

The following have been appointed Domestic Prelates to His Holiness: Rt. Rev. Msgri. Joseph Van Hulse (Diocese of Oklahoma), George Price (Archdiocese of Birmingham), Urban John Vehr, H. Joseph Pohlschneider, Patrick Joseph Hynes (Archdiocese of Cincinnati), James F. Ryan (Archdiocese of Milwaukee).

Mr. Michael King (Diocese of Clifton) has received the Comenda of the Order of St. Gregory the Great. The following have been made Knights of St. Gregory the Great: Messrs. John F. Owen, Charles MacMahon, James Flanagan, Thomas Eugene Vessels, Charles Quinlan, Franklin V. Shaw (Diocese of Oklahoma).

STANISLAUS WOYWOD, O.F.M., LL.B.

# Homiletic Part

Sermon Material for the Month of January

## FEAST OF THE CIRCUMCISION

### Taking God's Name in Vain

By J. ELLIOT ROSS, C.S.P.

*"His name was called Jesus" (Luke, ii. 21).*

- SYNOPSIS: I. *The Gospel of today narrates the naming of our Saviour "Jesus." It is appropriate, therefore, that we should consider how our Lord's name is sometimes taken "in vain."*
- II. *Ordinary profanity, which sometimes is actually taking God's name effectively, rather than "in vain." Illustration of British Colonel and Catholic Missionary.*
- III. *Another way of taking God's name in vain is by distractions in prayer—"vain repetitions."*
- IV. *A third way of taking God's name in vain is by the opposite meaning of what one says in prayers:*
- (1) *"My Father" instead of "Our Father";*
  - (2) *"My will" instead of "Thy Will";*
  - (3) *"I intend to stay in the occasion of sin" instead of "Lead us not into temptation."*

Most people speak of today as New Year's Day. They hardly ever call it by its religious name, the Feast of the Circumcision. And I am afraid that this custom represents a certain religious indifference, or paganization of our society. The religious aspect of the Feast of the Circumcision has been lost sight of, and it is now merely the first day of another year.

Surely we Catholics ought to try to get back to the religious meaning of this octave of Christmas. And that meaning is found in the Circumcision of our Infant Saviour. Like a good Jew, He submitted Himself to this rite. And it was on this day that He officially received His name of Jesus, which He had been called by the Angel before He was conceived.

### ORDINARY PROFANITY

Because, then, we celebrate today the "christening" of Jesus, it is appropriate that we should consider the reverence due to that name.



For, just as so many have forgotten the meaning of this day, so they have forgotten the meaning of this name of Jesus. People get into the habit of using it as a mere expletive, without any advertence to Our Lord. They take it "in vain," as we say. Hence the need of some such organized protest as the Holy Name Society against this profane use. Incidentally, I think that this society should embrace women as well as men. For, whatever the Victorian women may have been, the women of today are indulging in profanity in such numbers that they, too, need a Holy Name Society.

#### VAIN REPETITIONS

But there is another way of taking God's name in vain than by profanity. In fact, one might argue that many times profanity is not taking God's name in vain, but to a very real purpose. There is a story told of a British colonel who kept his regiment from breaking at Balaklava by swearing at them in the strongest terms. It might be claimed that here God's name was not taken "in vain," but very effectively. And I remember hearing an Alaskan missionary say that, when he remonstrated with a dog-team driver on the profaneness of his language, the man replied that he would have to use the only language the dogs understood, or the missionary would be late. The priest arrived on time.

There is a certain majesty and power in God's name that seems to get results even in profane use. Of course, I am not advocating such a use of God's name. But I wish to call your attention to a different and truer and much more widespread using of God's name in vain. Many pious people who would not think of being profane, are nevertheless daily using God's name in vain in this other way. In a certain sense, every time they say prayers to God in a purely mechanical way, without thinking of what they are saying, they are taking God's name in vain. They are as much blindly following a habit as the man who habitually swears without thinking of the words he uses. There is not the same degree of irreverence, but there is some irreverence.

#### OTHER ABUSES OF GOD'S NAME

However, there is a more important way in which pious people take God's name in vain—namely, in the sense of using it without

getting results. Indeed, they do not want results. They are saying one thing with their lips, and another thing with their hearts. They would be quite peeved if God took them at their word and answered their prayer.

For instance, there are a number of pious people who recite the Lord's Prayer without really meaning it at all. They say "Our Father," when in reality they mean "My Father." For, if God is "Our Father," then every man is brother to every other man. The common fatherhood of God implies the brotherhood of man. But these people do not by any means intend to accept every human being as a brother. They are taking God's name in vain, because they mean something very different from what Jesus did when He taught men this prayer.

Look into your own hearts, you good people who are sitting before me, and ask yourselves if you are really taking every man for a brother. Are you not making some exceptions? In one case it may be because of lowly social position; in another because of money, or because of occupation, or because of the color of the skin. And I suspect that very few of us really look upon the Bolsheviks as our brothers.

But, if you are making these exceptions to the brotherhood of man, are you not really taking God's name in vain every time you say the Our Father? For you are saying one thing with your lips, and meaning another thing in your hearts. This is the essence of "in vain." It is worse, perhaps, than the use of the poor man on the street who does not think at all about what he is saying, who has simply gotten into a careless habit of speech.

And what I have said of the opening words of the Lord's Prayer, applies also to other portions of it. There are numbers of people who say "lead us not into temptation," when they are themselves deliberately running headlong into temptation. They do not mean what they say. They are using vain and empty words. They are taking God's name in vain, because they are taking it without the coöperation on their part that would be necessary to get the result they are asking for with their lips.

Have any of you been praying with your lips: "Lead us not into temptation," while all the time you are unwilling to give up some occasion of sin? Have you been asking God not to lead you

into temptation, when you were deliberately leading yourselves into it, when you kept on drinking, or going with bad companions, or reading obscene magazines? If you have kept yourself in temptation while you were asking God not to lead you into temptation, then you were taking God's name in vain.

How many of you, good people, even members of the Holy Name Society, have been using God's name in vain when you said that portion of the Our Father: "Thy Kingdom come, Thy will be done"? Have you really meant that? Or have you rather meant "my will be done"? Have you submitted cheerfully to God's will when it ran counter to yours? Or have you really rebelled against His will? And have you worked to have His kingdom come, and His will done on earth as it is in heaven?

#### EVIL CONSEQUENCES

Do you think that the world could be as bad as it is, if all the people who are repeating this phrase: "Thy will be done," really meant it? Could such a terribly unchristian thing as the World War have happened, if all the people who had been saying the Our Father had lived up to it? Could there be so much social injustice, so much political corruption, if everyone who repeats: "Thy kingdom come, Thy will be done," were really working earnestly to carry these words into effect?

Look around you at all the misery and injustice. Do they not flourish so rankly largely because the pious people are not working to have God's will done in the world? They are reciting formulas that they do not mean. Their prayers are mere empty words. They are taking God's name "in vain," because they are not getting results. By their fruits you shall know them. And, as the fruit of their praying is vain and empty, so is their use of God's name "in vain."

On this day, then, when we commemorate the christening of Jesus, I wish you to determine not to take God's name in vain in any of these senses I have enumerated. If any of you have been taking God's name in vain in the ordinary sense of that phrase, of course I urge you to stop it. But I believe that, for one of you who takes God's name in vain in that way, there are a great many more of you who take it "in vain" either by being distracted in prayer or by not really meaning what you are saying with your lips.



I wish especially to jolt out of their self-complacency the pious people who repeat formulas they do not mean. It is so easy for people to think they are good because they say long prayers. But goodness goes down deeper than this mere lip-service. You may be offending God instead of pleasing him by the prayers you say, unless you mean those prayers. Join the Holy Name Society in the sense of resolving never to call upon God with your lips in a way you do not mean with your hearts.

## FIRST SUNDAY AFTER THE EPIPHANY

By BONAVENTURE MCINTYRE, O.F.M.

### Catholic Family Life

*"And He was subject to them"* (Luke, ii. 51).

**SYNOPSIS:** *Introduction: Lax modern standards are making dreadful inroads on the sanctity of the home and we cannot emphasize too strongly the importance of maintaining the Catholic family life on the principles exemplified in the home life of Jesus, Mary and Joseph.*

- I. The Church places before us the vision of a family which has been called the earthly Trinity: Joseph, kindly and patient, an eloquent example of service; Mary, the model of all women married or unmarried in the circle of the home; Jesus, giving to His parents all the love and filial piety of a model son.*
- II. The home is the sanctuary, the great stabilizing force of the nation. The Catholic home is the training camp of the Church in every generation.*
- III. The solicitude of Joseph and Mary for Jesus should be the ideal of all Catholic parents, and the youthful days of Jesus Christ should be the pattern of filial duty for all Catholic children.*

This holy Gospel contains a very timely lesson for all those who are associated in the charmed circle of the home. I say that it is a very timely lesson, for lax modern standards are surely making dreadful inroads on the sanctity of the home. It is one of the great tragedies of modern life that the old-fashioned home life is sneered at as something quite congruous with the standards and fashions of yesterday but not with those of today.

## THE FOSTER-FATHER

And now Mother Church places before us the vision of the Holy Family, which has been called the earthly Trinity—Jesus, Mary and Joseph. By a strange reversal of dignities, Joseph, the sublimated workman, was the master there—Joseph, a shy retiring Saint content to wait upon Jesus. Very little is known about the birth and life and death of this man whom God made master of His house. But this obscurity did not prevent him from receiving the most signal favors from God. The spouse of Mary and the foster-father of Jesus are the summary of a very wonderful existence here below. Living as he did in the visible presence of Jesus, his every thought, word and deed must have been a consecration. And surely the Angels who hovered over the roof top of Nazareth must have envied the lot of that simple carpenter, who deserved to die one day in the arms of Jesus and Mary.

## THE MOTHER

Our Blessed Lady was the mistress of the house, a girlish mother with veiled head and flowing robe and sandaled feet, with all the glory of her divine maternity glowing in her eyes and the twilight shadows from the rocks reflected in her hair. What a wonderful Mother! The most eminent of this world were not worthy to touch the hem of her mantle. And yet she painted no pictures, she wrote no books, she thrilled no audience with her eloquence. She lulled a little Child to sleep at her bosom, she went about her household duties, she waited upon her little Son from dawn till dusk. But for all ages she is the most blessed among women by reason of her magnificent motherhood.

## THE SON

Our Blessed Lord and Saviour Jesus Christ was the Son of the House of Nazareth. Under the care of Mary and Joseph, He grew to the radiance of His majestic manhood, the perfect Son, with beauty wrapped about Him as a garment. Subject He was to Joseph and Mary, waiting upon the creatures of His hand and loving them dearly even as they loved and waited upon Him. And what a Son He was to them! Surely the best that ever a father or

mother could have. He knew what to do for Joseph so that every moment of the remaining years might go down in a sunset so peaceful and beautiful that there would be constant music in his heart. He knew how to comfort His mother's fears, when they would sit on the doorstep at Nazareth of an evening and watch the clouds above their heads weaving a cross in the sky. And think you that Jesus ever forgot those days of gentle poverty and peace and love when the flowers before their cottage were glad because a little Saviour played among them, when the roses glowed for joy as if the sun had come down to earth, and when upon the little brown feet of the Galilean Lad the lilies dropped in adoration? Later on, when He went out to preach, He had to say sadly enough that He had not whereon to lay His head, no charmed spot where the magic hands of His mother might smooth away the weariness and cares of that day, and, strangely enough, the Gospels do not remark that Jesus ever smiled.

What a pattern of home-making is that blessed home of Nazareth for all the little homes of the world, where obscure little wives play the game bravely, where unknown little men toil and hasten to their homes with the little prizes of their little struggles to gladden the hearts of mothers and children! What a thrilling example for the thousands of little homes all over the world! For that holy home spread out upon the hillside, like a white corporal upon an altar, did not shelter those who were rich or mighty according to the standards of this world. No, just simple folk over whose threshold Angels wrote with pencils of dawn and sunset peace, love and duty. There was sanctified forever the foundation of everything worth while in life.

#### THE HOME IS THE SANCTUARY OF THE NATION

The home is the great stabilizing force of the world's life. It is the sanctuary of the nation, and, when you strike a blow at the home, you strike at the very heart of the nation. Without a doubt, a nation will be just what its homes make it. And we insist that the Catholic home is meant to be a sacred spot where parents guard jealously the children whom God has entrusted to them. A grown man's worth is an established fact one way or the other, but it is not so with children. They are full of undeveloped virtues and lurk-



ing vices, and a bitter deathbed will be the portion of parents who allow the feet of innocence to walk in the wrong direction. Do not allow the new-fangled theories of faddists clamoring for the self-expression of children—which means for the most part letting the child do what he pleases—to confuse you. Give your children your very best. Not so much the good things of life: it were far better to teach them the meaning of self-sacrifice. But give them what you can and must—plenty of affection and, above all things, guidance and good example. Your children will be among the fathers and mothers of the next generation, and you must coöperate with the Church to make them worthy. Parents have a most solemn duty to watch over their children during all the years they remain under their roof, so that, when they reach manhood and womanhood, Christ Our Lord, and not the prince of this world, may claim them for His own.

#### A LESSON FOR PARENTS

The solicitude of Joseph and Mary for Jesus should be the ideal for all Catholic parents. They had brought Him to the Temple to pray, and the first duty of parents is to instill into the minds and hearts of their children a knowledge and love of God and religion. Make your home a religious home, and your children will never drift away unblushingly from the ideals of piety and culture and love of God all the days of their lives. In these days when so many homes are becoming stations for eating and sleeping, there is nothing more wonderful to be found in this imperfect world than an old-fashioned home to which the children's hearts cling as the odor of incense clings to the vestments of the priest—a home where there is affection and understanding, patience with shortcomings, where mothers and fathers are walking down the trail of life towards the grave blessed by their children, the jewels God gave them for keepsake. Such parents need not have much of this world's wealth to bequeath to their children; they need not be able to express themselves through the medium of poetry and music, for they have put a more splendid philosophy into their home-making; and, when they come to die, they will realize that there is a higher tribunal than that of fashion—the tribunal of that Child of destiny who was the sunshine of a little home in Nazareth many centuries ago.

Fathers and Mothers of families, I charge you to guard your stewardship most conscientiously. You can make saints of your children, but you can also make home an unlovely, hateful thing, and thereby put your children in the way of a career that may lead them to damnation. Do not fall short of your high vocation by bad temper, rough language, carelessness, selfishness. The souls of children which have been slighted will be required at your hands.

Remember that there is a great deal more involved in rearing children than merely providing them with bread and butter and keeping them in their place. Be fair, be reasonable. Keep them in their place, if you will, but do not shut them out of your hearts. You can always command their obedience, but love is not a commodity made to order. You must deserve it even from your children. And this may seem like very plain talk, but I deem it of vital importance to make this remark. Instruction in sex hygiene in schools is fraught with terrible danger. Parents are the natural teachers in such delicate matters. There comes a time in a boy's life when a father should know what to say to him, and should not hesitate to say it. And there comes a time in a girl's life when a mother should know what to say to her, and should not hesitate to say it. If your artificial secretiveness and shallow embarrassment stand in the way of those sacred, judicious instructions, which father and mother are best able to give, the children will not thank you later in life, if they have been allowed to put into their characters habits that may soil and destroy what might have been a very good life. Give your children a memory of your parenthood that will be sweeter than the rose by the well—a heritage of recollections that will follow them through all the devious ways of life to guide, to rebuke, to bless. Make Christ Our Lord the Head of your house.

#### A LESSON FOR CHILDREN

And, young men and young women, I charge you to look upon your parents as representing God in your regard. Take your pattern of filial duty from the youthful days of Jesus Christ. Give your parents the first place in your hearts. Do not grieve them, do not neglect them, do not relegate them to a place in the corner because they fail to be quite as modern and fashionable as your juvenile beau or belle. Cherish them with real affection, and do not

allow false shame to prevent a display of it. Love your mother, but do not forget to be gentle and affectionate with the person so many call—and not always with purposeful disrespect—the “old man.” Mothers and especially fathers grow less demonstrative as the years go on, for life plays very often the cruel trick of making people awkward about the things they yearn for most of all. Warm young hearts should very easily bridge that gulf, and compensate their parents for much of the unwearying self-sacrifice and toil that raising a family usually implies. Children whose hearts are what they should be, will try to make the declining days of good parents go down in the mellow light of real contentment.

And be sure of this—it is my last word on the subject—the blessing of God never fails those who have been good to parents, and the curse of God follows those who slight them. Grieve your parents, and your children will grieve you; neglect your parents, and your children will neglect you; make their last years bitter and unhappy, and your children will break your hearts. There is no feature of God’s retributive justice more plainly manifest in the life around us.

## SECOND SUNDAY AFTER THE EPIPHANY

### The Holy Name of Jesus

By the RT. REV. MSGR. VICTOR DAY, V.G.

*“Thou shalt call His name Jesus, for He shall save His people from their sins” (Matt., i. 21).*

**SYNOPSIS:** I. *The names of Napoleon, Washington, Lincoln and other great men vanish from our minds when the name of Jesus is mentioned.*

II. *Supreme excellence of the name of Jesus:*

- (a) *It originated in Heaven;*
- (b) *It means Saviour;*
- (c) *It recalls the amiable Person of Our Divine Saviour who was to save all men from their sins by His own unaided Divine power;*
- (d) *It is the name of the Maker, Master and Ruler of heaven and earth;*
- (f) *It is the name of the thrice-holy Son of God.*

*Truly His Name is above all names.*

III. *We should not take this Holy Name in vain, nor blaspheme it, but respect, honor, and revere it.*



A name often is more than a mere word. It may be full of meaning, and sometimes is a summary of a wonderful life. Thus, the names of Alexander the Great, Cæsar, Napoleon, move even the ordinary mind. The name of Alexander the Great revives in our memory the conquest of the then known world. That of Julius Cæsar reminds the student of history of the conquest of Gaul. The mere mention of the name of Napoleon Bonaparte recalls from the historic past the roaring thunders of battle, the triumphant shouts of conquering legions. It dazzles the mind by the height of power and glory to which a human being may arise, and chastens it by the realization of the depths of defeat and disgrace to which he may fall.

The immortal name of George Washington, the glorious father of our great Commonwealth, arouses the enthusiasm of the whole nation, because it speaks to our hearts of him who was first in war, first in peace, and first in the hearts of his people. It spells patriotism, tried and true; it recalls disheartening campaigns conducted, battles fought, victories won, independence secured for a new and noble nation. We cherish the name of Lincoln, because it conveys to our minds the idea of the priceless preservation of our Union and the happy emancipation of the slave.

#### THE NAME OF JESUS OUTSHINES THE NAMES OF MEN

Great, indeed, are the names of these illustrious men! But what are they compared with the name of the God-made-man, Jesus? As the stars vanish from our sight when the sun rises in the east, so do the names of great men disappear in the historical firmament when the name of names—the name of Jesus, the Sun of Justice—appears on the horizon.

#### SUPREME EXCELLENCE OF THE NAME OF JESUS

The supreme excellence of the name Jesus is founded on various reasons. It is eminent among names because it had its origin in Heaven and was imposed by the express command of God. When the Angel Gabriel announced to Mary that she would bring forth the Son of God, he bade her call Him Jesus; "Thou shalt call His name Jesus" (Luke, i. 31). In like manner, the Angel of the Lord revealed to Joseph that he should name the Child Jesus.

The name of Jesus excels all other names because it means Saviour and brings to our minds the amiable Person of our Divine Redeemer. It recalls His unfathomable love for man, His ineffable condescension in the mystery of the Incarnation, His wondrous birth and being. It tells how He toiled and prayed and fasted, how He prayed and died in torture that His people might be happy in this life and the hereafter. "Thou shalt call His name Jesus. For he shall save His people from their sins" (Matt., i. 21).

The name Jesus in its designation of Christ is unique in its significance. It is true that several illustrious personages who foreshadowed Christ were called Jesus. Such were Joshua, the Patriarch Joseph, Gedeon, Jephthe, Samson. But, in their case, the giving of that name implied that they were to procure merely some temporal benefit for their own particular people, and that, too, by the directing influence and the sustaining power of God. But, in the case of the Son of God, the name Jesus indicated that Christ was to be the *universal* Saviour, the Saviour of all men, of the men of all ages and nations and tribes and tongues, in accordance with prophetic words addressed by the Heavenly Father to His Son: "Ask of Me, and I will give Thee the Gentiles for Thy inheritance, and the utmost parts of the earth for Thy possession" (Ps., ii. 8). Moreover, Jesus Christ was to be their Saviour by His own unaided divine power. Hence, we can gather something of the deep significance of the words of the Angel: "Thou shalt call His name Jesus. For He shall save his people from their sins" (Matt., i. 21).

The name of Jesus is above all names, because it is the name of the Maker, the Master, the Ruler, of Heaven and earth and all persons and things. The name of Jesus is above all names because it is the name of the all-holy Son of God, true God of true God, the Eternal, the Infinite, Who dwells amidst inaccessible light in the highest Heavens, surrounded by myriads of Angels and Saints, who stand in awe in His Divine Presence, veil their faces with their wings, singing unceasingly: "Holy, holy, holy is the Lord of Hosts." Truly, then, could the Apostle write of Jesus Christ: "God hath exalted Him, and hath given Him a name which is above all names, that in the name of Jesus every knee should bow of those that are in heaven, on the earth, and under the earth, and that every tongue

should confess that the Lord Jesus Christ is in the glory of God the Father" (Philip, i, 9-11).

### HONOR THE NAME OF JESUS

If the name of Jesus is so exalted, so holy, we should never mention it but with the greatest reverence. We should refrain from using it in ordinary conversation, lightly, without reason, or to express surprise, astonishment, or admiration at the matters of everyday life. "Thou shalt not take the name of the Lord thy God in vain."

The name of Jesus is exalted and holy. Woe, therefore, to those who wickedly blaspheme it! They insult His veiled Divinity, mock His sacred Humanity, outrage His eternal Majesty, and thereby endanger the eternal salvation of their own souls.

The name of Jesus is exalted and holy. Therefore, never think of it but with the highest respect. Never hear it spoken without bowing your head. Never utter it but with supreme reverence. In a word, in accordance with the advice of St. Bernardine of Siena, have for the name of Jesus the same veneration you profess for the thrice-holy Son of God, who bears it. Honor the name of Jesus in your lives that you may deserve to utter it with your dying breath, and that it may obtain admission for you into the kingdom of Heaven, in accordance with the words of the prophet: "Every one that shall call upon the name of the Lord, shall be saved" (Joel, ii. 32).

## THIRD SUNDAY AFTER THE EPIPHANY

### Prayer a Means of Relieving Temporal Distress

By D. J. MACDONALD, Ph.D.

*"Lord, if Thou wilt, Thou canst make me clean" (Matt., viii. 2).*

- SYNOPSIS: I. *The ordinary means of relieving distress.*  
 II. *Basis of belief in prayer as a means of relief.*  
 III. *Objections to foregoing answered*  
 IV. *Plea for greater use of prayer in temporal distress.*

It is not uncommon to find scientific writers scoffing at those who use prayer as a means of relieving temporal distress. According to



those writers, distress of any kind can be relieved only by the use of the natural means that have been discovered by science. I should have said their particular brand of science, because, as I shall show you, real science knows another means of getting aid in the temporal and spiritual troubles of life, and that means is prayer.

In order to understand the mentality of modern scientists and see how their science is partial and incomplete, let us glance at their view of the universe.

Every condition or situation, good or bad, is the effect of antecedent causes. Sickness is the result of the multiplication of some germ in a weakened constitution. War is the result of many causes—economic, political, and religious—and these causes themselves are the effect of other antecedent causes. In the physical and social worlds there are forces that work out in certain fixed ways, and produce inevitable results. A particular kind of seed placed in barren soil will produce not any kind of plant but a weak plant. A child brought up in a bad environment will grow up to be a bad citizen. We can change these results only by interfering with the forces at work. If we are to get a strong, vigorous plant from this seed, we must bring other forces to bear upon the seed by cultivating the ground. If we wish this child of the bad environment to become a good citizen, we must bring this child into contact with spiritual forces that are not found in the bad environment.

Ordinarily, a bad condition is removed by studying the causes of this bad condition, by finding out what forces are at work producing this condition, and then by removing or counteracting the influence of these forces with other forces. This is true of the material world and the social world. If one is sick, the forces at work producing this bad physical condition are investigated by the physician; they are eliminated in so far as possible, and health-giving forces are stimulated. If a bad social condition exists, the forces at work producing this condition are investigated and eliminated and better forces brought into play.

#### BASIS OF BELIEF IN PRAYER AS A MEANS OF RELIEF

So far Catholics are in agreement with these scientists, but now we come to the parting of the ways. Beyond these natural forces some modern scientists do not go. They believe only what their

senses show to them; they believe only what they can see, hear, and feel. Surely, common sense is as safe a guide to truth as the senses of sight and hearing, and common sense tells the ordinary man and some of the greatest scientists alike that, since there are natural laws, there must be a Law-giver who is superior to the forces that He Himself created. Recently Dr. Michael Pupin of Columbia University writing in the *American Magazine* said: "Science leads us straight to a belief in God, and this is the foundation of religion."

The science, then, of the man who does not believe in anything but natural forces is an incomplete science; it is a fragmentary sort of science. It lacks that body of truth arrived at through the serious investigations of theologians, men who are just as sincere and just as capable as are the scientists who scoff at their beliefs. Did these materialistic scientists know a little more about this body of knowledge called theology, they would not scoff at religion and prayer in the way they do.

Sometimes the modern scientist finds fault, and justly so, with the statements of ill-informed theologians on matters of science, but it is just as ridiculous for the scientist to pass judgment on religious matters when he knows little or nothing about them. The people who know both religion and sciences find no conflict between them, and do not scoff at religion and prayer.

Not only are the statements of these scientists based on incomplete knowledge, but very often they are actually unfair. Very often you will find the modern writer coupling the use of prayer and relics with such things as charms and incantations as a means of curing sickness; but to put prayer and relics in the same class with these is dishonest and unfair. No educated man today believes that charms and incantations avail anything in relieving distress, but there are many eminent scientists who believe that prayer and the use of relics do avail in securing relief. The scientists who class charms with prayer should know this. They should know that, at the very least, a good case can be made out for the existence of God, for His government of the world, and the part that prayer plays in that government, and that no case can be made out for the use of charms.

#### OBJECTIONS ANSWERED

Besides making use of the ordinary means of getting relief from

sickness and trouble of any kind, Catholics make use of prayer. They pray God to help them; they pray God to interfere with the ordinary course of nature and cure them. And why shouldn't they? Is it because it is impossible for God to interfere with the ordinary course of the nature that He created, or is it because He will not? Interference with the ordinary course of nature is both possible to God, and according to His will. It is surely no more difficult for God to heal, for example, a broken bone in a moment than to have established the forces that will cure it in a couple of weeks.

Yes, but it is sometimes objected that miracles and the special interventions of God in answer to prayer are impossible, because they break His own laws; they are incompatible with nature, which is the will of God. But are they incompatible with the will of God, and therefore with nature? They are not incompatible with nature, if it is God's will that He perform miracles and work cures at times when asked to do so. Can the materialistic scientist show that it is not the will of the Creator of the universe to work miracles? On the contrary, true science proclaims that miracles are part of God's plan. Christ said: "And these signs shall follow them that believe: In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink anything deadly, it shall not hurt them" (Mark, xvi. 17).

The Gospel of today shows us that God does intervene to frustrate the normal working of natural forces. These supernatural events and the ordinary natural events are both expressions of the Divine Will. St. Thomas says in his *Summa Contra Gentiles*: "Supposing prayers included in the system, then effects will follow from them by divine appointment as from other causes. . . . Prayers then avail not as changing a system arranged from eternity, but as being themselves part of that system."

#### PLEA FOR GREATER USE OF PRAYER

In the plan of God, then, there is provision for interference with the normal working of the forces of nature. It is God's will that He work wonders for us on condition that we pray. Are we making as much use of this means of obtaining help in temporal matters as we should? We must, of course, be reasonable in temporal matters and make use of the ordinary means of achieving success. But



even after we have used all the means known to science, we may not at times attain our object unless we pray. We are afflicted with many evils, physical and social, that cannot be banished unless we pray.

If we have childlike trust and faith in God, He will help us. Our Lord said to the centurion: "Go, and, as thou hast believed, so be it done to thee. And the servant was healed at the same hour." Let us, then, have recourse to prayer more frequently even in our temporal necessities. Charity requires us to help others, and one form of help we can give, no matter how poor we may be, is prayer. Let us pray frequently for those who are oppressed and for those who are afflicted in any way, that God may grant them relief.

## FOURTH SUNDAY AFTER THE EPIPHANY

### Faith

By BERTRAND F. KRAUS, O.S.B., S.T.B., M.A.

*"Why are you fearful, O ye of little faith?" (Matt., viii. 26).*

*SYNOPSIS: Introduction: Our Lord reproves His disciples and impresses upon them the importance of faith.*

*I. The importance of faith.*

*II. The qualities of faith. Our faith must be (1) universal; (2) firm; (3) lively.*

*Conclusion: The reward is eternal life.*

We can very easily picture to ourselves the scene recorded in this morning's Gospel: a storm-tossed boat on an angry sea; the disciples beside themselves with terror, trying in their mad frenzy to keep the boat from capsizing; our Divine Saviour, undisturbed, buried in deep, tranquil slumber; and, finally, the disciples, maddened by the menacing danger, approaching, awakening Him, and begging that He help them in their distress. Before yielding to their request, He looked for a moment at His disciples, calmly, almost with a touch of sadness, and reproved them for their lack of faith: "Why are you fearful, O ye of little faith?" He wished to impress upon them the supreme importance of faith.

Since, then, it is a matter of such grave importance to have faith, let us devote a few minutes to a sincere meditation on this subject, studying in particular the qualities that faith should have.

## IMPORTANCE OF FAITH

St. Paul tells us very clearly: "Without faith it is impossible to please God. For he that cometh to God, must believe that He is, and is a rewarder to them that seek Him" (Heb., xi. 6). And St. Marks (xvi. 16) tells us that "he that believeth not shall be condemned." It can readily be seen, then, that faith is certainly important. Moses realized this truth in all the bitterness of keen remorse. Because of a momentary doubt which he entertained, he was not allowed to enter the promised land. Indeed, faith is as necessary for a Christian as breathing is necessary for life. Since all of you, I am sure, know full well the value and importance of faith, we shall rather devote our attention to the qualities which faith should have.

## OUR FAITH MUST BE UNIVERSAL

In the first place, our faith must be universal. We must believe *all* that God has revealed. In commissioning His Apostles and their successors to spread the Gospel by preaching, He desired that they teach all nations to "observe *all* things whatsoever I have commanded you" (Matt., xxviii. 20). He did not except a single doctrine that He had taught. And, in this matter of believing some truths and rejecting others, St. James (ii. 10) warns us by saying that "whosoever shall keep the whole law, but offend in one point, is become guilty of all." Supposing, for example, that a thief, taken before a judge, would plead that he had not committed forgery, murder, adultery, or a thousand and one other crimes. Would the judge allow him to go free on the strength of that? By no means! In proving himself a thief, in offending in one point of the law, he is adjudged guilty and condemned. Our faith, then, must be universal, embracing *all* the truths that God has revealed.

## OUR FAITH MUST BE FIRM

Nor is this all. For we must also believe all these truths firmly. The faith of the disciples in the boat lacked this necessary quality. And instead of crying: "Lord, save us, we perish!" (Matt., viii. 25), it had been better to beg: "Increase our faith!" (Luke, xvii. 5). What a beautiful example we find in Abraham! God had made

him a promise that he should be the father of a countless race. His one hope of seeing this promise realized lay in his son Isaac. In spite of this, commanded by God to offer up this son as a holocaust, Abraham did not hesitate, although he could not see how God's promise could be fulfilled if he sacrificed the boy. But Abraham's faith was firm. He believed that God, who can neither deceive nor be deceived, would also be faithful in the promise made to him. Wonderful faith! Admirably firm faith! And how generously rewarded, for "it was reputed to him unto justice" (Rom., iv. 23).

#### OUR FAITH MUST BE LIVELY

And yet, if our faith were perfectly universal and firm, but were not a lively faith, it would be without value. St. Paul tells us this when he exclaims: "If I should have all faith, so that I could remove mountains, and have not charity, I am nothing" (I Cor., xiii. 2). Charity and the outward expression of it—good works—are therefore necessary, for "faith, if it have not works, is dead in itself" (James, ii. 17). Come with me to an undertaking parlor. See a corpse laid out in a coffin. It is life-like, and, one might almost say, beautiful in the stillness of death. We almost expect that the eyes, which seem closed for only a brief moment of peaceful slumber, will open, and that the lips, seemingly so ruddy and fresh, will part in speech. But our expectations would be vain. For the mass of clay, beautiful though it may appear, is but a dead, lifeless mass, ready to be consigned to the grave. For the soul is lacking, the soul that could give life and animation to that corpse. Hence, "what shall it profit, my brethren, if a man say he hath faith, but hath not works? . . . For, faith, if it have not works, is dead in itself" (James, ii. 14, 17).

Thus have we been warned repeatedly—yes, by our Blessed Lord Himself. He told us in no uncertain terms that He desired us to show by works the faith that is in us, to prove our love by deeds, when He said: "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of My Father who is in heaven, he shall enter into the kingdom of heaven" (Matt., vii. 21). How, indeed, can we call ourselves members of the household of the faith, how dare we be so bold as to take the name *Christian*, when we do not show ourselves to be believers in



the doctrines of Christ by works? My dear friends, the Catholic Church suffers greatly at the hands of so-called Catholics, who profess to be followers of Jesus Christ, members of His Church, but by their acts prove themselves to be worse than pagans, without faith that shows itself by good works. The world, always harsh and cruel in its judgments, will not only condemn him, but will also censure the Church of which he claims to be a member. I am here reminded of a story that is told of Alexander the Great, the courageous general. It is said that in his army there was a soldier who bore his name, but who possessed none of his noble qualities. One day Alexander had him report to his tent, and, after calling him to task for his cowardice, he commanded him to change either his name or his manner of life.

My dear friends, let us recognize wholeheartedly the importance of faith. And, if in the past our faith has been weak, lacking perhaps in one or the other necessary quality, let us beg our Divine Saviour to increase our faith, and make us more loyal in His service. For we can be assured that, if our faith has been universal, firm, and lively, our reward will be exceeding great, God having promised that whosoever would possess this belief would not perish but would "have life everlasting" (John, iii. 16).

## Book Reviews

### THE CHURCH AND DIVORCE

There are seven Scripture texts bearing on the question of marriage and divorce under the New Testament law. Five of these (Rom., vii. 2, 3; I Cor., vii. 10, 11, 39; Eph., v. 22-32; Luke, xvi. 18; Mark, x. 2-12) are perfectly clear, and agree in teaching that under the law of Christ marriage is indissoluble, no exception being made for the case of infidelity. But the two passages in St. Matthew (v. 31-32, and xix. 3-12) are not so clear, and at first sight seem to state that Our Lord decreed that adultery justifies complete divorce with the right to remarry. The Greek Schismatics and the Protestants so understand these two texts, and accordingly allow an injured party to dissolve the bond of marriage with an unfaithful spouse. Experience shows that, when this position is adopted, the way is at once opened for numerous additional reasons for divorce, till finally we arrive at the point where marriage becomes dissoluble by mutual consent and then by the will of one party alone, and marriage is supplanted by free love. We have only to look about us in all those countries where the Protestant idea of marriage has influenced legislation to discover that this statement is not an exaggeration.

The logic of events, then, ought to give pause to those who appeal to the teaching of Our Lord in St. Matthew as a proof of the correctness of the general non-Catholic view on this subject. But since, as a matter of fact, it is not always easy to bring this thought home to those who would defend divorce, and since it is the authority of Our Lord which is the cogent reason against the dissolution of the marriage bond, Catholics are not content to call attention to the failure of divorce; they also show that it is opposed to the teaching of Christ and His Apostles. The Council of Trent defined against the Reformers that the Church had not erred in teaching according to the evangelical and apostolic doctrine that the bond of marriage cannot be dissolved on account of adultery.

But since the interpretation of the Council of Trent will not be accepted as an argument by those who do not recognize its authority, it is necessary when discussing this matter with non-Catholics to go back to the texts and the first centuries, and to show that the Catholic doctrine is truly evangelical and apostolic, and that the Council of Trent simply defends what had been held from the beginning.

This it is not very difficult to do; and even the two obscure passages in St. Matthew yield the Catholic interpretation when they are read in the light of sound principles. Some authorities—and not a few of these are Protestants—suspect that an interpolation or a toning down is responsible for the difficulties met with in St. Matthew. This opinion

cannot, however, be called the common one, and Catholic Scripturists generally accept the texts in question as genuine. But, if we admit that the passages themselves are out of dispute, what shall we say concerning the phrases "excepting for the cause of fornication" and "except it be for fornication"? Do they not seem plainly to state an exception to the law of indissolubility which Our Lord was announcing? Before answering this question, we must first decide whether the English words of those phrases correspond accurately to the Greek of St. Matthew's Gospel.

In the work before us, Fr. Mahon\* defends very ably the opinion that Matt., xix. 9, is not rendered correctly from the Greek by "except it be for fornication," but should read rather "for other reasons than fornication." He argues from the meaning of the Greek words used here, from the usage of them by the first Evangelist throughout his Gospel, from the authority of Fathers like St. Augustine and other early interpreters. With this translation (which, as Fr. Mahon also shows, fits in very well with the context that goes before and follows), the difficulty disappears, and Matthew, xix, becomes as clear a pronouncement against divorce as is found anywhere else in the New Testament. For the meaning of the passage then is as follows: The Pharisees ask Our Lord whether it is lawful for a man to dismiss his wife for reasons other than adultery—*i.e.*, even for the slight causes which the School of Hillel recognized—and to remarry. Our Lord answers in the negative, and, to show His questioners how grievously they misunderstood the nature of marriage, He referred them to the law of indissolubility announced by God from the beginning of the world. The Pharisees retorted that the primitive ordinance had been abrogated when Moses commanded the Jews to divorce their wives. Our Lord answered that Moses had given no command, but only a permission on account of the hardness of their hearts; He Himself does not intend to renew the concession made under the Mosaic law, for He reiterates that indissolubility was the original condition of marriage, and He states that His own law will stand in contrast to that which they are quoting to Him. But He does not wish to discuss all the applications of the Christian law, and so terminates the conversation by giving a direct answer to the question which had been asked at the beginning as to the lawfulness of breaking the bond of marriage for lesser causes. "I answer," He says, "that in the case proposed by you of a wife sent away by her husband for reasons other than infidelity, neither he nor she is free to remarry." We learn from St. Mark that, after leaving the Pharisees, Our Lord went into a house and was there questioned by His disciples concerning the same thing. He answered by stating the law, not only for the case submitted by the Pharisees, but for every case, declaring

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\**The Church and Divorce*. By Rev. Thomas Mahon, S.T.L. (B. Herder Book Co., St. Louis, Mo.).



that any husband or wife that put away the other party and remarried was guilty of adultery. St. Matthew goes on to say that the disciples were astonished at the severity of this law, and remarked that, such being the case, it was not expedient to marry. Our Lord did not soften what He had said, but emphasized it by pointing out that in His Church there would be an even higher ideal offered to mankind than that of indissoluble marriage—*viz.*, the state of celibacy freely accepted for the sake of the kingdom of heaven—and this He recommended to all who felt able to take it.

In the other disputed text of St. Matthew (in Chapter v), there is no question of incorrect translation of the Greek. The clause: "excepting for the cause of fornication," which we meet there, is a good rendering of the Greek. But, while the translation is acceptable, the same cannot be said of the interpretation given it. It is only when the words of this passage are taken out of their context and interpreted apart from the circumstances in which they were spoken and the historical background that lies behind them, that they are made to appear as a sanction of divorce. There is no permission of divorce in Matt., v, for the simple reason that divorce with the right to remarry is not spoken of there. The subject is quite different from that considered in Chapter xiv. In this latter chapter the freedom of a man to marry again after having put away his wife is directly considered; but in chapter v it is not the right of the husband to remarry that is the point at issue, but only the responsibility the man incurs when he puts away his wife. Chapter v contains that part of the Sermon on the Mount in which Our Lord is contrasting the Old Law with the New, showing that the latter is the perfection of the former, and that the justice of His disciples must be greater than that of the Scribes and Pharisees. This Our Lord illustrates in the matters of charity, purity, taking of oaths, and dismissing of wives. The meaning of His words on this last point is as follows: The rabbis interpret the concession of Moses in Deuteronomy, xxiv. 1-4, to mean that a man has no responsibility for his wife's actions from the time he grants her a bill of divorce in which he surrenders his claims to her. This is not true: if the wife is an adulteress, the husband may send her out of his house, and it is she herself that is responsible; if she is not an adulteress, a bill of divorce will not terminate the husband's responsibility, and hence, if he sends her away, he is the sinful cause of her entering into a new union, which is not marriage, but adultery. But in neither case is the bond of marriage severed, for he that marries the dismissed wife is guilty of adultery (*ie.*, of cohabiting with another man's wife).

Though all Catholics will of course accept Fr. Mahon's conclusion that there is no permission of divorce in St. Matthew, they are not obliged to accept his explanation of the controverted texts, and in fact there are other explanations offered by Catholic scholars. But whether

his or another of these explanations be the most probable one, we do not need to judge. So much at any rate is certain: even the least probable of these explanations has far more claim on our acceptance than the non-Catholic interpretation, which puts St. Matthew into opposition with the other sacred writers, interprets the clear passages by those which are admittedly obscure, makes Our Lord contradict Himself in the same discourses, and pretends to have a better understanding of His meaning than did the Early Church.

For even Protestants agree that Christian marriage was regarded as indissoluble during the first three centuries of our era. It was only in later times—under the influence of civil laws that had come down from the pagans, of schism or heresy, or of pseudo-Christian ideals and love of pleasure—that lax ideas about divorce began to be entertained among Christians. In the Orient the State laws permitting the dissolution of marriage made their influence felt after the fourth century, but it was not till the ninth century when Photius separated from Rome that an official stand in favor of divorce was taken by the Greek Church. In the West there was a long and hard struggle against the practice of divorce (which was recognized by the civil laws of the Romans and of the barbarians who came after them); and we read that, during the centuries of greatest storm and stress, individual Councils, bishops and monks lost sight of the teaching of Christ and of the tradition that had come down through the ages. But the successors of St. Peter never ceased to uphold and insist upon the divine law of marriage, and by the twelfth century the principle of indissolubility was supreme. The reintroduction of the pagan practice of divorce began with Luther and Calvin. All these facts are brought out in the second part of Fr. Mahon's book, which traces from century to century, in the teachings of the Fathers and the official pronouncements of Popes and Councils, the firm stand the Church has ever taken against divorce. Many of the most prominent Protestant commentators on the Scriptures admit today that Christ made no exception to the indissolubility of the bond in the case of adultery. All unprejudiced study of history will convince them that such has been the uninterrupted testimony of the Catholic Church from the beginning.

C. J. CALLAN, O. P.

### ELEMENTARY CHRISTIANITY

According to its Introduction, Dr. Alington's recent work under the above title\* is "designed for that large class (among Anglicans) who regard Christianity with respect but with perplexity, uncertain both what its claims are, and on what foundation they rest." The author

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\* *Elementary Christianity*. By Cyril Alington, D.D., Headmaster of Eton College (Longmans, Green & Co., New York City).

holds that it is vital for them to understand what they believe and why they believe it, and he therefore begins this book with an attempt to explain what is the belief that Christianity stands for. The Christian creed, he says, is twofold, resting on a certain belief about God and a certain belief about Man. About God, the ultimate doctrine of Christ is "that He is a loving Father, infinite in love and power"; about Himself, Christ teaches that He is God. These two points of belief the author calls "Elementary Christianity," since they are accepted by most Christians, and are the starting points for the ordering of the Christian life.

In the first chapter Dr. Alington examines the evidence for Christ's doctrine of a personal and loving God. The study of the world about us, in which persons are the highest forms of existence and unselfish love the best attribute of personality, goes to show that there is nothing irrational in the belief in One who is Himself personal and loving, and thus the explanation of what is best in nature. And, "while this conception of God is not essential to a good life," the man who could be virtuous without it is—like the singer who would lift up his voice without the accompaniment of the organ—exposed to the risk of failure, whereas the Christian feels that his strivings after goodness are not mere individual things, and that it is not presumptuous for him to commune with a Father Who is concerned with his hopes and fears. The author next declares that it is "natural, if not inevitable, that a personal and loving God should wish to communicate with mankind," and that, among those religions that claim divine revelation, the one which has been able to dominate the course of the world and inspire the best lives in history, is that in which Christ and His teaching is the center. Passing now from the grounds for belief in a loving God, Dr. Alington gives attention to the difficulties urged against it. Granted that there is much about God and His world that the believer does not know and cannot explain, is not the same true in their own spheres of knowledge of the scientist and the unbeliever, and would it not be arrogance unparalleled for any one of them to claim that he had an explanation for everything? If belief in God is inadmissible because it deals with the unseen, then science itself must be condemned for accepting so many things without absolute proof, and art and literature must be discountenanced because they attach the highest value to things that cannot be demonstrated by the methods of the laboratory. And it must be remembered that the science of today is quite another thing from the science of the nineteenth century. The mechanistic sciences of chemistry and physics no longer hold the sway to which at one time they were thought by many to have a just claim. The biologist and the psychologist claim an equal right to be heard, and they are just as averse as the religious man to any purely mechanistic explanation of the universe. Hence, says the author, "we claim that the truth which



we possess must form an integral part of any scheme of the universe which may hereafter be drawn up, and we have the right to reject any scheme which does not provide for its inclusion. We believe in the unity of truth, and we have a right to demand that others who profess to seek it should not arbitrarily reject truths reached on other lines than theirs."

The second chapter deals with the Divinity of Christ. Just as it is impossible to separate Christ's doctrine on God from His moral teaching (*i.e.*, to live a Christian life without Christian belief), so is it impossible to class Christ as a good man and deny His higher claims. To realize how absurd it is to call Christ "a very good man," one has only to attempt to suggest the name of any man who can in the same sense be called "good." For what are the facts? A candid examination of them shows that Christ stands before the world as unique in the extent and in the quality of His influence on the morality of the world. Far from it being true that Christianity had been tried and found wanting, the fact is, as Mr. Chesterton observed, that Christianity had been found difficult and not tried. The judgment of the world on Christ and His teachings after twenty centuries—and the same can be said of no other—must be that of Pilate: "I find no fault in Him." The power and influence of His teaching is as great today as ever, and the supremacy of His personality and ideals is recognized, not only in the West (of whose civilization it is the basis), but ever increasingly in the Far East, as the Gospel becomes known in that part of the world. The transcendent spiritual excellence of Christ's character is borne witness to by the fact that it is His life which has been the inspiration of the spirituality of the best men and women of the centuries, and that in Him every class and condition of mankind has found the answer to its needs. What, then, shall be the answer to the question: "What think ye of Christ?" It would be permissible to regard Him as the wisest and best of men and no more, were it not for the fact that He Who is admittedly all this claimed what is more—namely, the divine nature. And thus the alternative remains: *Aut Deus, aut homo non bonus*. And there is the resurrection of Christ from the dead, the crowning work of God, which attests the truth of His teaching and claims.

"The Obstacles to the Acceptance of the Christian View" is the subject treated in the third and last chapter. Those who have accepted the belief in God and Christ, or Elementary Christianity, should be prepared to go further; but there may be stumbling-blocks, intellectual or moral, that stand in their way, and it is to the removal of these that Dr. Alington devotes the last pages of his book. The intellectual obstacles are certain formulæ in the 39 Articles, the Apostles' or Athanasian Creeds, or the Book of Common Prayer (which he regards as unscientific, unintelligible or even heretical, and which he wishes to see removed or changed). The more important or moral difficulty is that,

while church members are often the object of criticism that is grossly unfair, they are often not good enough to make it worth while for outsiders to join them.

From the summary given of this work it is clear that it is a popular apology for Religion and Christianity, and follows mainly the lines of Catholic apologetics. There is little said in regard to the tenets of the Anglican communion until we reach the third chapter, and what is said there leaves on the mind the impression rather of an attack than of a defence—or at least so it seemed to this reviewer. A religious body whose official liturgical books have been teaching “an entirely heretical doctrine,” and for which “there is no one orthodox doctrine” on so important a subject as the Eucharist, does not bear much resemblance to Christ—about Whom the first thing that struck every observer was “that He spoke with authority”—nor to the primitive Church in which the Eucharist was a bond of union and not a subject of dissension.

J. A. McHUGH, O.P.

### **Other Recent Publications**

**The Birth of the Divine Child.** By Walter Lowrie. (Longmans, Green & Co., New York City.)

The objection has frequently been made against Christian worship that it contains many elements borrowed from paganism. Dr. Lowrie, who is an Episcopalian clergyman, makes a study in the present work of the myths that are said to be associated with the Christmas festival. He admits that the date of the feast and many of the popular practices by which it is celebrated, have their origin in the beliefs of the ancient Romans or of the northern races converted to Christianity. Then, to the pressing question whether mythical elements can be justified in a Christian celebration, he offers what he considers a calm solution of a vexing problem: such things could not be justified, if they implied that Christianity was not an historical religion, or that Christmas does not express a dogmatic truth; but, since the case is far otherwise, and the Christmas tree, Santa Claus, and the rest are merely joyful expressions of the unique value we find in Christ, and since there is no danger that they will overshadow the real significance and spirit of the feast, they are not merely permissible, but serve a high purpose.

Dr. Lowrie's answer, then, does not seem to differ from that given before by Christian apologists, *viz.*, that Christian worship borrowed from other religions only what could be made to serve the purposes of the truth, and that it so transformed its borrowed elements that thenceforth they served to lead man away from superstition and to assist him in giving honor to God, to Christ and the Saints. Thus, St. Augustine writes: “There are certain things that are common to ourselves and the pagans, but the purposes that actuate them and us are entirely different.” Cardinal Newman brings out the same thought in his “Essay on Development,” where he speaks of the

assimilative power of the Church, which was able to make use of all that was good in the rites, customs, or philosophical systems of the Gentile nations, while at the same time purifying and purging them of everything evil.

The author furthermore offers the suggestion that many of the pre-Christian customs now associated with Christmas were ancient symbols of a belief in a golden age to come, when a divine Child would, in the words of Virgil, "become a prince of peace to the whole earth." Thus, our author holds, something in all the Gentile religions and worship found its fulfillment in the birth of Christ; and this he considers an additional reason for the preservation of those customs among Christians. We may agree with Dr. Lowrie "that, in the years of travail which preceded the foundation of the Empire and the coming of Christ, men everywhere were in expectation of a divine Saviour," and that the expectation of His coming was not the exclusive prerogative of Israel. But we likewise agree with him when he says that he offers no convincing proof for his theory that the feast of Christmas had been celebrated in anticipation for thousands of years before the birth of Christ, and among pagan nations. Unless we mistake his meaning, his theory includes as much as that. The argument from similarities in details of rite to identity of worship is so inconclusive, has so often proved deceptive, and lends itself so readily to the most extravagant systems of interpretation of the history of religions, that one who uses it involves himself in added difficulties. The Christmas usages which Dr. Lowrie appreciates and seeks to justify, do not stand in need of this line of defense.

Finally, we concur with the author's fear that his theory, albeit not given forth as a destructive one, but rather as one that seems to him both safe and true, will prove offensive to sincere believers in Christ. This criticism can be levelled at not a few points of his study, as well as against the wording in which he expresses his thesis. The idea that it was only man's need that prompted his faith in a divine Redeemer, whether among the Jews or the Gentiles (p. 39), offends everyone who believes in a supernatural revelation; the idea that there may be myths in the Gospel accounts of the nativity of Christ (p. 41), is offensive to all who accept those records as true and inspired history; the idea that there is much of the merely histrionic and make-believe in the Catholic services of Christmas or Holy Week (p. 49), is not pleasing to Catholics. It seems strange that anyone should be greatly concerned to make an apology for such minor things as Christmas trees, Kris Kringle, mistletoe decorations, and be willing at the same time to surrender to the adversaries of Christianity in such essentials as the fact of a supernatural revelation and the truth of Scripture; strange that anyone who does not grudge their merrymaking to those who celebrate Christmas without Christ should at the same time consider the Christmas mangers in our churches as mere theatricalism, and not even good theatricalism. Then, as to the wording of his thesis. Dr. Lowrie frequently states that myth forms a part of the Christian religion, and he vindicates for it a high place in that religion, placing it on a par with dogma and cult as equally apt *expressions* of Christian faith. This certainly is offensive to the ears of believers, whether ignorant or educated; and the author does not help matters by distinguishing between the beautiful and profitable myths and those that are



otherwise, for he admits that a myth is something untrue. Granting that some popular observances that are connected with Christmas were derived from pre-Christian observances, is there any reason to call them *myths*? Dr. Lowrie does not speak of the pagan sanctuaries that were converted to Christian uses as *temples*. Much less should he call the customs referred to *myths*. The idea that popular and unauthorized customs have an equal value with the public and official expressions of faith and worship, moreover, is so false and subversive that it is surprising that anyone who values Christianity should leave himself open to the charge of entertaining it.

Dr. Lowrie concludes with a few words in appreciation of the new Feast of Christ the King, and voices his own faith in all that that festival honors. We close his book, therefore, with the feeling that, while his apologetic leaves much to be desired, the apologist himself gives evidence, not only of wide learning and a fine mastery of style, but also of sincere devotion to Him of Whom he writes.

**The Manichees as St. Augustine Saw Them.** By Joseph Rickaby, S.J. (Benziger Bros., New York City.)

The great problem of human life is that of the existence of evil, and hence it is not wonderful that it has been at all times the subject of speculations, discussions and contentions, and that solutions innumerable have been offered to account for its nature, origin, purpose, or to show the means by which it may be diminished or destroyed. But, while this question is one of perennial and universal interest, it is doubtful if anyone ever gave it a more thorough study or a better treatment than St. Augustine. In his day there were three schools that specialized, so to speak, on this point, and arrived at widely different conclusions; and with each of these in turn Augustine was engaged in controversies that extended over many years and discussed this difficult theme from the most varied angles—theoretical and practical, philosophical, theological and social. The first of these schools was that of the Manichees, who thought they had explained the origin of evil by attributing it to an Evil Principle, independent of and at war with the the good God. The other two schools were those of the Donatists (who taught that all evil-living Christians ceased to be members of the Church) and of the Pelagians (who undertook to vanquish evil by the sheer might of human will). St. Augustine was well acquainted with the errors of all of these sects, as his writings clearly show; but in a special manner were the principles and practices of the Manichees known to him, since he had belonged to them himself for nine years. His earliest polemics after his conversion were with them, and between the years 387 and 405 ten works against them appeared from his pen. Details concerning their views are also given in others of his works.

Father Rickaby has set forth in his present study an outline of this detestable sect and a summary of the confutation of its beliefs, rules and worship found in St. Augustine's writings. Though Manicheism perished centuries ago, Father Rickaby's erudition and entertaining presentation bring us back to the times when it was a very living issue; and the reader is made to see moreover that, while this heresy has passed away as an organization, many

of its ideas have survived to the present time, and need to be combated still under the new forms they have taken in such movements as Theosophy, Christian Science and New Thought. This booklet will be found both useful and delightful, not only by the theologian philosopher and historian, but by the general reader as well.

J. S. P.

**The Church of Christ. An Apologetic and Dogmatic Treatise.** By E. Sylvester Berry, D.D., Professor of Apologetics in Mt. St. Mary's Seminary, Emmitsburg, Md. (B. Herder Book Co., St. Louis, Mo.)

There is no institution in the world so interesting and so deserving of study as the Catholic Church. Macaulay long ago expressed this thought when he spoke of her venerable antiquity, her marvellous vitality, and the great prospects that lay before her in the time to come. But unlike other societies, which may also possess a glorious history and deserve to be known, the Church is unique in the fact that she is a divine institution, and as such has a claim on the love and loyalty of all mankind. We love Jesus Christ in proportion as we love His spouse, the Church. Hence, to study the Church is not merely to give our time to a subject that is useful and pleasing; it is also to engage in an occupation so profitable that it ought to appeal to everyone. That most persons are interested in the Catholic Church, may be seen from the fact that even those who do not acknowledge her are constantly discussing her, favorably or unfavorably. No one gives his attention to what is uninteresting to him. But there are very many who do not understand or recognize her claims and authority, or who have only incomplete ideas about her perfections and attractiveness.

It is the purpose of this work of Dr. Berry, with the help of God's grace, to convert the interest which men feel in the Catholic Church into conviction as to the reasonableness and truth of her position as the one divinely authorized teacher of mankind, and to arouse in the children of the Church an even greater appreciation and deeper love of the kingdom of God on earth to which they are privileged to belong. To this end he has spared no pains to make his book not only so clear, cogent and conclusive that it will be a help to doubters, but also so eloquent of the beauty of the Bride of Christ, without wrinkle and without spot, as to inspire for her the reader's respect and love.

In glancing through the volume one notices some typographical slips or oversights in spelling (such as "Arimini" for "Rimini" on page 469); but these defects are rare, and the reader will find this an easy book to read. We wish for Dr. Berry's work a wide diffusion among clergy, students and laity, as well as among non-Catholics, and we feel that it will do much good.

**Schriftfälschungen der Häretiker.** By Dr. Aug. Bludau. In *Neutestamentliche Abhandlungen* (Aschendorff, Münster, 1925). This posthumous pamphlet of the learned Bishop of Ermland examines the bases of the old Patristic accusation that heretics at various times falsified the text of Sacred Scripture. From the apparent frequency of this complaint in ancient Christian writers the suspicion might arise that the present biblical text might indeed be unreliable, as having been corrupted through the tampering

of early heretics. So Dr. Bludau made his own the thankless task of examining singly the various accusations or other indications of possible forgery or other falsification. From Ebionites and Cerinthians, through Marcion and the Gnostics, to Nestorians and Monophysites, all the ancient heretics are examined to discover whether they have indeed originated any substantial corruptions in the Sacred Text. At the close they are absolved with a broad "Not proved!" Even where it is undeniable that certain heretics did attempt to tamper with the biblical text, such corruptions were immediately recognized and rejected by the orthodox. So sensitive, in fact, were the faithful about the purity of the Sacred Writings that there was little chance for an heretical corruption to become permanently insinuated. The very readiness of the Fathers to accuse their opponents of such a crime witnesses to their watchfulness in this matter. And the force of this argument is not diminished by the fact that frequently what the Fathers suspected as deliberate heretical corruptions were but accidental MSS. variations. Of course, heretics might at times take advantage of such a variant when it would seem to serve their purpose. Beyond this, the accusatory language of the Fathers frequently deals, not so much with forgeries in the strict sense, as with the false exegesis and exposition of a quite correct text.

J. S.

**Lectures on the Present Position of Catholics in England.** By John Henry Newman, D.D. Edited for School Use by the Rev. Daniel M. O'Connell, S. J. (Loyola Press, Chicago, Ill.) Father O'Connell has conferred a favor on the students of Catholic Colleges by arranging for school use these well-known lectures. In many ways this is Newman's most masterly book, which, abounding in wit, humor and irony, won the approval of such a fastidious critic as George Eliot. His apparently innocent humor and goodnatured raillery, veil shafts of ridicule as delicate as Addison's, as deadly as Swift's, are yet mingled with pleasing patience and calm restraint. Understanding the psychology of the English people, he employed methods which won a hearing from even the bitterest enemies of the Ancient Faith, and finally laughed their charges out of court.

Unlike many school manuals, Father O'Connell's contains the lectures in their entirety. In the Preface the editor gives the reason for publishing the work: "Newman merely as a genius would be worth studying in our colleges. But, in addition, he is positively Catholic, brimful of Catholic culture. And this I consider our strongest argument." They are equally valuable from an historical standpoint. They show the position of Catholics in England at the dawn of the "Second Spring," and throw much light on the religious animosities engendered by the religious rebellion of the sixteenth century. The study of the writings of the great Oratorian is growing even in non-sectarian institutions. Why then should not Catholics study him with at least as much sincerity as they do non-Catholic authors? Father O'Connell has made the way easy for students in this charming book. The text is perfect, the notes practical, the suggestions useful. A brief but sufficient biography will aid the pupil.

T. P. P.



**Officium Parvum Beatæ Mariæ Virginis et Officium Defunctorum cum Psalmis Pœnitentialibus ac Litanis Sanctorum e Breviario Romano a Pio Papa X Reformato Excerpta. Editio II juxta Typicam III Vaticanam Breviarii Romani.** (Frederick Pustet Co., Inc., New York City.) The Hours of Our Lady are one of the oldest forms of devotion to Mary, and they were a favorite prayer of our Catholic forefathers of the Middle Ages. For a century or more, however, they suffered a decline, until finally what had been a widespread practice among the laity came to be almost unknown among them. But today happily there are signs of a return to this venerable prayer in honor of the Mother of God. The number of editions that are called for now do not compare with those of former times, it is true, but they seem to be on the increase, and some are prepared especially for the use of lay people, which would indicate that the faithful are making more use of the Little Office. The 1926 edition listed above is especially adapted for use in the public recitation of the Little Office in those religious communities that employ that Office in place of the Breviary. It gives only the Latin text, which is required for gaining the indulgences when the Office is said in public. In pleasing legibility of print, convenient disposition of variable parts of the Office, fullness of rubrical direction, easy portability, it leaves little to be desired as an excellent choir book for those who chant the Hours of Our Lady.

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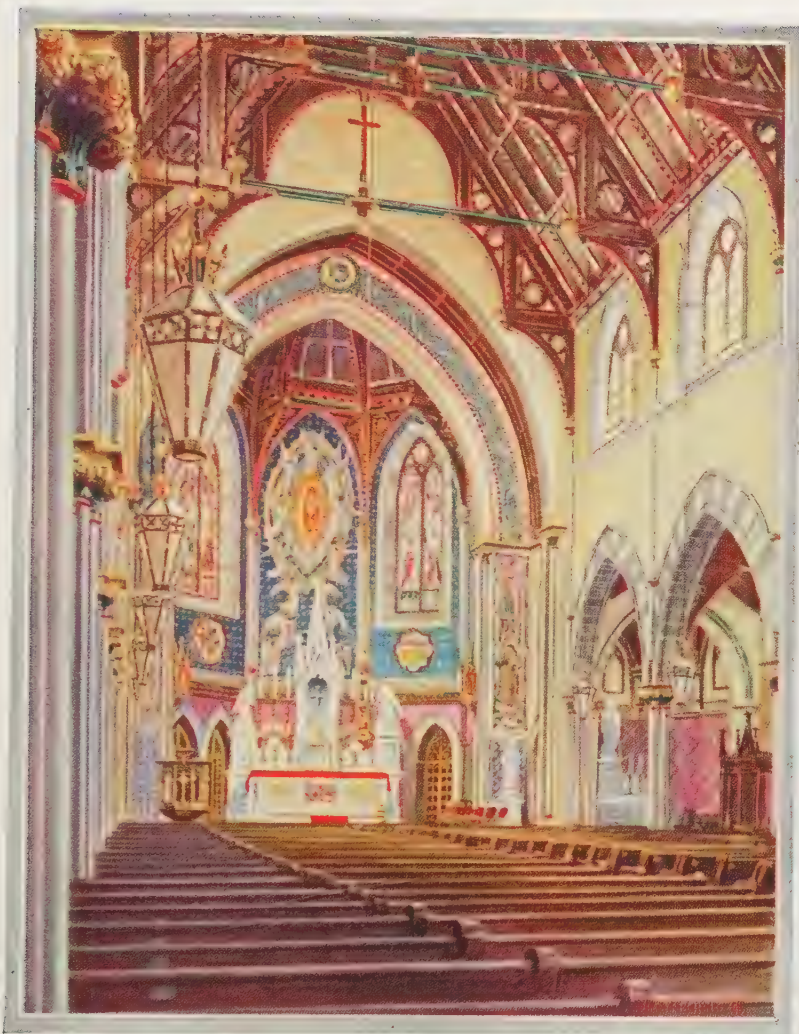
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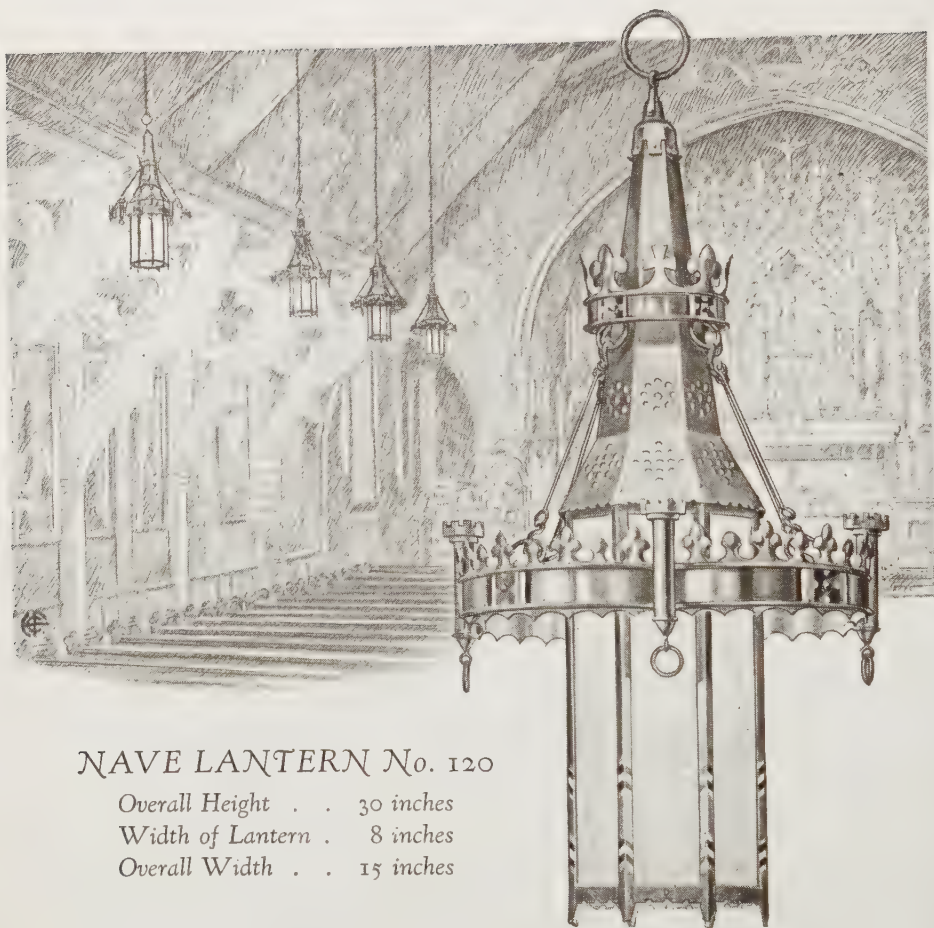
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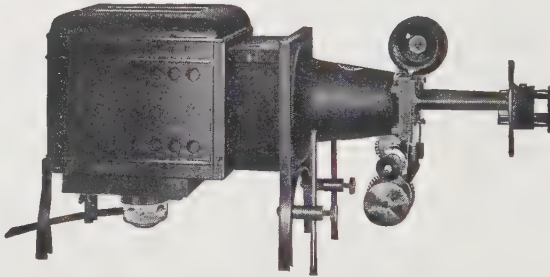
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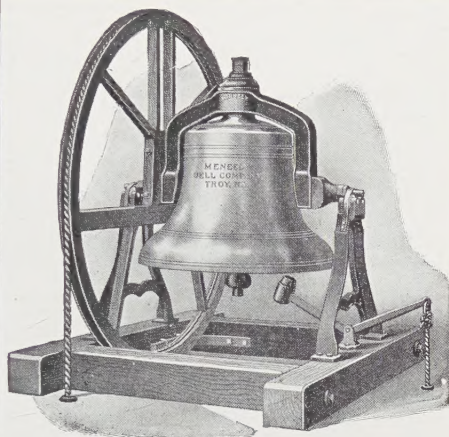
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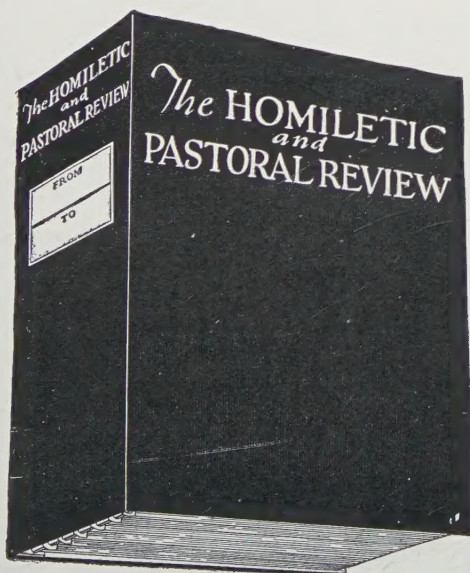
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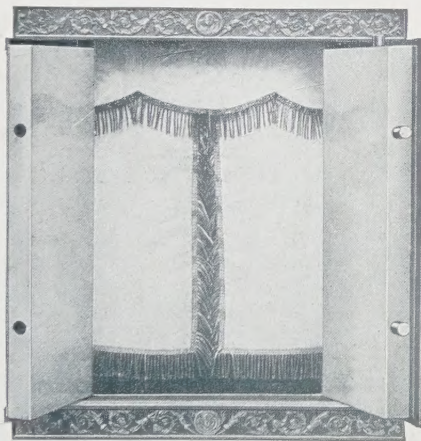
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